

DR. ZSÓFIA TORMA

THE FIRST FEMALE MAGYAR (HUNGARIAN) ARCHEOLOGIST

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***Dr. Zsófia Torma – the first female Magyar (Hungarian) archeologist, who worked with scientific methods, was the first scientist who discovered the TORDOS culture and began its research.***

The structure of this study is as follows: it is composed of two sections, which form separately a complete whole but, side-by side, they illuminate the smallest details more fully, thus adding to the fuller understanding of Zsófia Torma. With this work, we would like to call to the attention of the scientific world and interested individuals the important work of this researcher, which has fallen into oblivion. The first part helps the reader to look into the environment, in which this lady-scientist lived. We are going to show Zsófia's greatness as a human being and as a researcher through her lectures, correspondence and scientific activities, and how she was judged by others. In the second part of this study, we shall show Zsófia Torma's outstanding achievements in her field with the help of Klára Friedrich, who herself has achieved in Hungary outstanding success in the field of the Székely-Magyar rovás (runic) writing.

***1. Dr. Enikő Madarassy: The work of Dr. Zsófia Torma, its significance and its message for us.***

*„Avoiding all desire for glory and publicity, I see the importance of my collection in placing my finds from the waves of the river Marcis into safety, since no other suitable collector was found. I did this even though prejudice-generated, multi-*

*faceted, disagreeable approaches against me became obvious and still continue.”*

*Zsófia*

*Torma*

1



Dr. Zsófia Torma in 1870

*„...but my passion is the study of these finds along with the conclusions derived from them. I found it interesting that certain elements of the myths, legends and religion of an ancient people and state of culture appear in the motifs of the folk spirit and folk life of today, after six thousand years. Behold, the events of the past served as explanations for me to understand the present, and out of the phenomena of past and present we may glimpse the future.” - Zsófia Torma<sup>2</sup>*

## 1. Background

Zsófia Torma was born on September 26th, 1832 in Csicsókeresztúron (today Rumania's Cristești Ciceului) and she died on November 14<sup>th</sup> 1899 in Szászváros (today Rumania's Orăștie). At Zsófia's time, Transylvania was a part of Hungary. Her research was connected to the Hungarian academic world, culture, history and tradition. (Translator's note: The Vlachs (Wallachians) received the name „Rumanian” at the Berlin Conference in 1878 on the suggestion of Count Gyula Andrássy. The name they received was „Rumanian” and not „Romanian” as they write it today. The name „Romanian” is misleading because it gives the impression that they have some connection with Rome. The name „vlach” is the name of an occupation, meaning „shepherd” and not the name of a people.)

She was the child of landowners of a large estate and she may thank them for her dedication to archeology and excavation, and also her love for science. Her father, József Torma, was a Member of Parliament and county-sheriff of Szolnok-Doboka County, and he too was engaged in excavations. He studied at the libraries of Budapest and the archeological sites of Ilosva and vicinity, an archeological region of the Romanian Gorgiana-Zutor, in which were located the towns neighboring his estates. We may be grateful for his historical description of Szolnok-Doboka's thousand year-old history. He passed on his dedication to archeology to his son Károly, who became an acknowledged archeologist both in Hungary and the scientific world at large. Károly had his father's work published in 1879 in Kolozsvár (today

the Rumanian Cluj-Napoca), with the title *Oklevelészeti naptár/Calendarium Diplomaticum*. Károly, being a man, had a greater chance to develop his talents as Ph.D., archeologist, university professor, Member of Parliament and acting member of the Hungarian Academy of Sciences. The center of his interest was Hungary's Roman age.

The modest but talented girl, Zsófia, because of family circumstances (after the death of her father), had to move to a new environment in Hunyad County. She chose to continue her family tradition, the research of Erdély's ancient past, in a time, when a woman's work was also looked upon with doubt, when she chose scientific work. She was fueled with desire to research, to find the existing connections and to share her findings with others. She created an outstanding collection in ancient archeology, which was purchased by the Erdély Museum Society (Erdélyi Múzeum-Egylet) in 1891. This society permitted this collection to stay in Zsófia's possession until her death, so that this lady-scientist could expand its content and work on newly emerging data.

*"She took part in the founding of the Kolozsvár Museum and became a member of several anthropological and archeological societies. The duplicate pieces of her finds she gifted to societies, and, even though she did all her expensive research without any outside help, at her own expense, her generous hands were always able to give to noble causes. She gladly gave to the building of schools, cultural institutions, and established a Magyar public school on her own estate."* <sup>4</sup>

In her activities she always gave preference to her environment, abdicating her own comfort and well being. She was member of several scientific and charitable groups. She attempted to compensate for the bitterness that had accumulated in her life filled with struggles, with the beauty of nature and her scientific work.

## **2. Her significance**

We have no knowledge at this time about any lady-archeologist who worked earlier than Zsófia Torma in archeology using scientific methods. So we can state with confidence that Zsófia was the first female archeologist in the world.

The unfolding of Zsófia's talents was not without difficulties. Like one of the ground-breakers of women's emancipation, she had to work very hard for every acknowledgment. Even so, she was very modest.

Her knowledge in scientific literature and languages embraced a great scale. She was familiar with the works of the Magyar, German, English, French, Latin and Greek authors <sup>5</sup>. She was among the first archeologists, who were also active in cave research, proving that in the pre-Ice-Age times people lived in the Carpathian Basin, in Hungary.

*”She considered her first task to thoroughly research the settlements of the tertiary period in her home county, Hunyad. The result of this work was a rich collection of the fauna formations of the tertiary basins. She was so lucky in her geological and archeological research also, that the number of her finds at this time is over 15 thousand. This is a collection that has no equal in private collections and which was one of the prides of Budapest in the 1876 and also the Berlin Archeological Congress of 1880.”* <sup>4</sup>

She collected ancient archeological remains, studied them and completed the work of research connected with them. She proved the Sumerian presence in Erdély (Transylvania), and she was *the first* to uncover the Neolithic culture of Tordos. During this research, she came to startling conclusions. Thanks to her tireless efforts, her name became known not only in Hungarian scientific circles, but also in scientific circles outside of Hungary.

Her determination and unceasing work did finally bring a delayed acknowledgment: with royal consent, the University of Kolozsvár elected her as honorary doctor on May 25, 1899:

*„Kolozsvári m. kir. tud. egyetem bölcsészeti kara –  
The Humanities Department of the Royal Magyar Science University of Kolozsvár:*

*Honored Lady!!*

*I am reporting with great joy to your honor that the Humanities Department of the Magyar Royal Ferencz József Science University unanimously elected you in yesterday’s meeting as honorary Doctor, and I shall submit this matter to the Ministry for the approval of His Majesty, hoping that your honor will take this decision kindly. I am reporting with great joy these matters, first because, in this way, our university is able to express gratitude and acknowledgment to you for raising the respect for our scientific work outside Hungary with your wonderful work, which you displayed outside our homeland, but also that, in this way, I can express with this notification my respect toward your person, and I can renew the, for me, very honorable personal contact with you that you found worthy during the Vienna Ethnographical Congress*

*Your true admirer,*

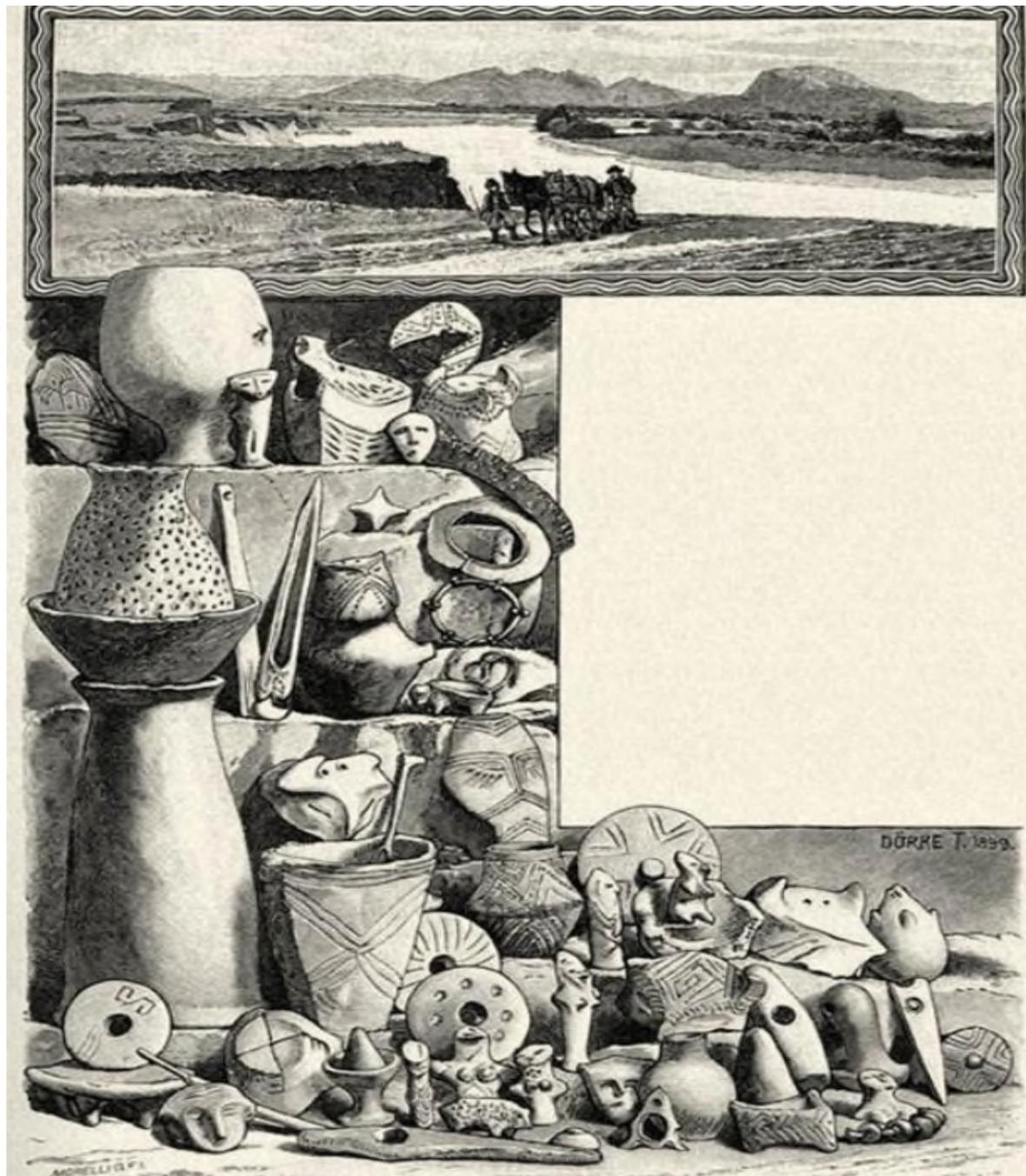
*Dr.  
e. i. Decan*

*Schneller*

*István*

*Kolozsvár, May 25, 1899.*<sup>1</sup>

Zsófia Torma was a member of the Board of Directors of the Erdély Museum Society. After her death, her collection of archeological materials was given to the Erdélyi Múzeum Érem- és Régiségtára (Erdély Museum's Medal and Antiquities collection) for safekeeping.



Some artifacts with pencil illustrations, from the collection of Zsófia Torma (<http://tormazsofia.ro/magyar.html>)

Her greatness is also reflected in the fact that she was brave enough to stand by her daring statement, according to which the unknown signs in the pictographs preserve for us Europe's oldest written memories. Zsófia already showed in 1879 that there is a connection between the Tordos signs and the Assyrian-Babylonian writings, an opinion that was honored by A. H. Sayce. (**Harmatta János: Neolitikori írásbeliség Közép-Európában? / Neolithic Literacy in Central Europe?** AntikTanulmányok/*Antique Studies* 13. 2. 1966. 235-238)

Her attempts to show the European literacy elevate Zsófia into the realm of the truly great researchers. She already spoke of her very daring opinions during the 1880 Archeological Congress in Berlin, when she brought up the connection between Transylvania and the possibility of the spread of Sumerian literacy, and its transmission in South Eastern Europe.

∩ Υ Υ ↑

Rovás (runic) signs can be found in great numbers in her collection. In her letter to A. H. Sayce,<sup>1</sup> she brought to his attention four ancient Székely-Magyar rovásírás (runic) signs (which are the ny, zs, t and c characters). She studied with great attention these unique, and frequently occurring characters and, in her Curriculum Vitae she also attempted to decipher these mysterious signs.

*„Her life can be characterized with two words: work and self sacrifice. She was busy with earnest work in her quiet home; in modest retirement, she assembled in several thick volumes the results of her work of several years of research and excavations. She did not crave medals; worldly vanity did not bother this modest scientist-lady ..”<sup>7</sup>*



The Romanian archaeology also begins to acknowledge the significance of Zsófia Torma. <sup>8</sup>

We hope that they are going to support the search for Zsófia’s main work, its restoration and publication, and also that they help to place Zsófia’s legacy and collection into the place of her choice, where she took an active part in its foundation, the Erdélyi Múzeum Egyesület/Egylet (The Erdély Museum Society), which honored her work so very much.

### 3. The beginning and the Stone-Age settlements which were researched by her.

At the beginning she was drawn more to geology, such as the a Bujtur/Bojtor (today Rumania, Buituri), Nándor (today Rumania, Nandru), Simaság (today Rumania), and Felső-Lapugy (today Rumania, Lăpuțiu de Sus) and busied herself with studying the geology of their tertiary valleys. This led her to the steady research of the ancient archeological sites of the town of Tordos, research that lasted twenty years.

In her study: “*A Tordosi őstelep és hazánk népe ősmityhosának maradványai* „(*The Ancient Tordos Site and the Remnants of the Ancient Mythical Past of the Magyar People*)<sup>9</sup>,” we learn that she started the excavations of the Tordos Stone Age in 1875.

We can also read Zsófia's first discoveries concerning Tordos in Gerő Deák's<sup>10</sup> paper: *Magyar polgár (Magyar Citizen)*, which was published in Kolozsvár in 1875.

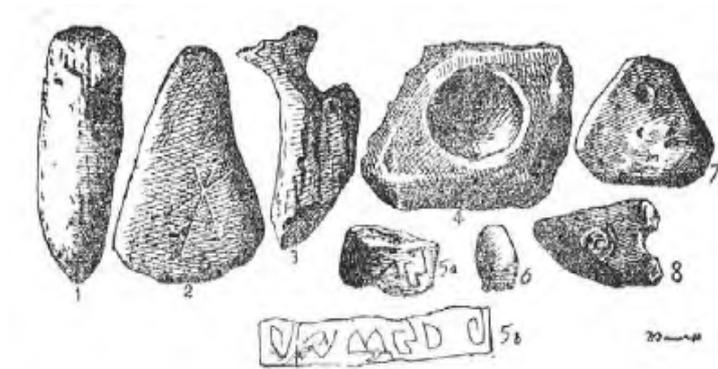
*She shows, step-by-step, the locations of her archeological finds concerning the Neolithic settlements of Hunyad County*<sup>11</sup> and their content. She began her research in the fall of 1875 at the request of Dr. Floris Romer Ferency. The *Budapest Ancient Historical Congress* was held at this time and she was asked to report on the Stone Age settlements, or to show her collection, if possible. „ After the stone tools I will show the objects of pottery, which are created more carefully than the former ones, but still are similar to Tószeg, the Danish kitchen refuse and maybe to the finds at Switzerland's pole structures. We can find on parts of the vessels very artistic signs, maybe 150 decorations, and one can admire their ingenious designs; one cannot find such variety on the Trojan vessels.”<sup>11</sup>

It was this occasion that helped Zsófia Torma to reveal the Tordos Culture:

*„...Near Szászváros, in Hunyad County (today Rumania, județul Hunedoara)- Tordos (today Rumania, Turdaș), I began my archeological research in situ in September of 1875. Since this time, the unceasing excavations and the research of the cultural connections of these finds have produced several thousand finds. These data lead to the important and unprecedented conclusions that I may rightfully suppose that the ancient inhabitants of Tordos belonged to the Getae with Thracian origin, or more closely to the Dacians themselves, of whom Florus, Curtius and others have written and who, along with the other related Celtic people, who settled among the people called Agathyrs along the Maros River or the Maris, as Herodotos calls it, (and who were also of Thracian origin!). If I were to consider the Agathyrs a word of Germanic origin, its translation would be 'Giant Monster' or 'frightening monster'. But if I consider this word Magyar, then my translation would be 'Aga-törzs' (the tribe of Aga). ...The symbolic cultural-objects in my collection definitely prove this statement (the ancient Babylonian religious concepts already existed among the Sumerian-Akkadian people, and even today, almost after 6000 years, they can be found in the etymology and customs of the Aryan people just as much, as in the world of the Pelasgian-Hellene and Roman-Etruscan people, whose religious concepts are in many aspects similar) and in one thing are totally identical to the Trojan finds of H. Schliemann in Asia Minor, in Hissarlik, where, according to popular knowledge one and the same people of Priamos lived<sup>1</sup> who too are of Thracian origin”...*

*“The ceremonial and cultic objects in my possession indicate the special value of my collection. The pictures of these objects express religious concepts first of all which*

*are fully identical with the Sumerian-Akkadian and Trojan priests' inscriptions, in their own language and hiero-ideograms.... The so far unknown little idols of deities found in the 'Mikro-Pantheonom' can be traced back to those which are in the Babylonian Theogonia and mythology..."<sup>1</sup>.*

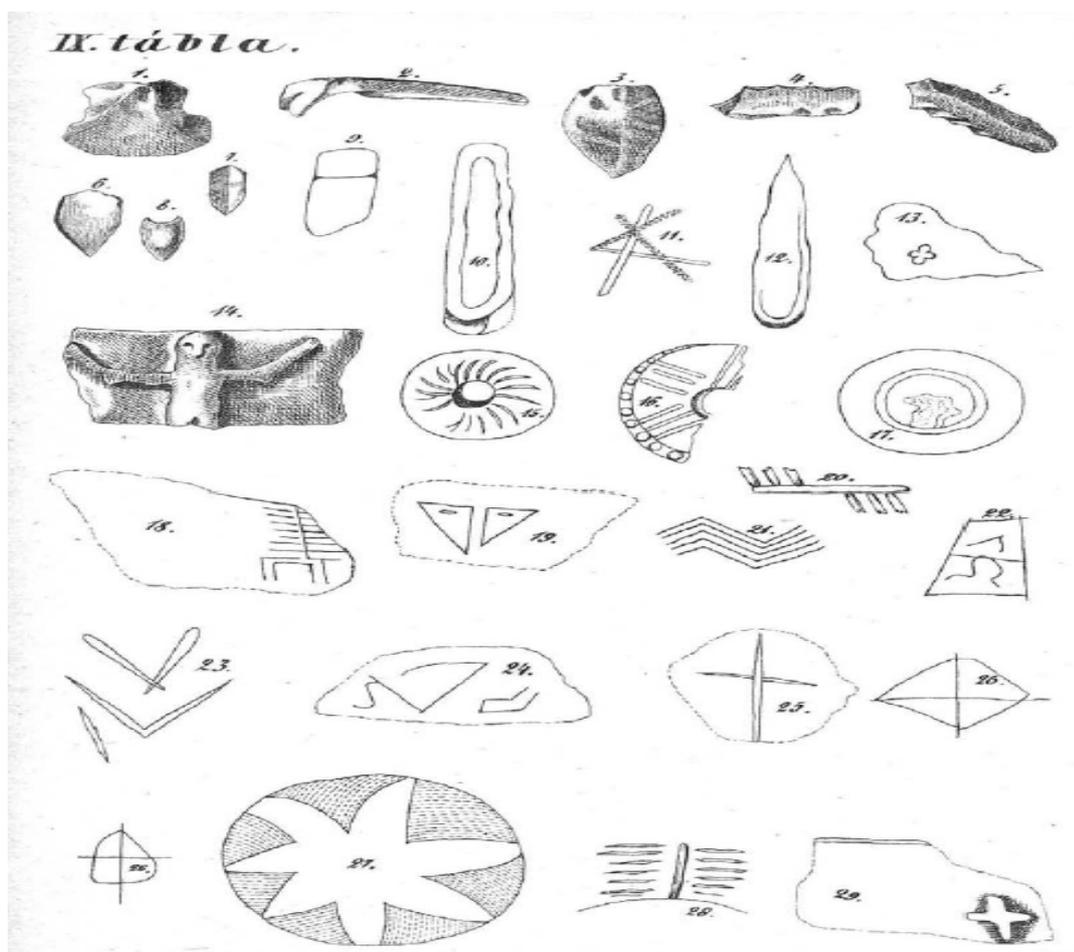


Finds of the Tordos, Algyógy, and Nándor stone settlements (sziklatelepi) <sup>11</sup>

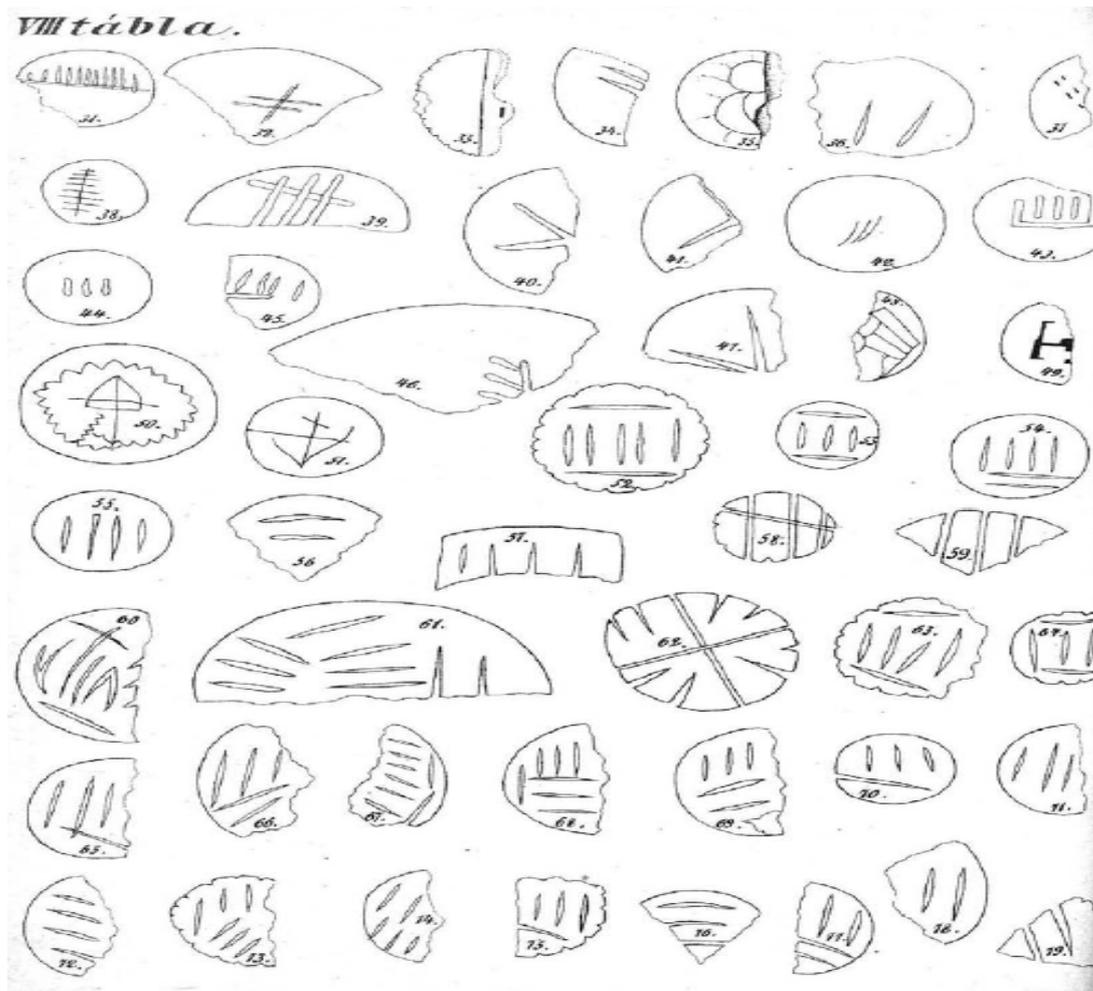
She was also engaged with the research of other ancient settlements, like Zsosza <sup>11</sup> (in 1876, today in Rumania, Josani), Algyógy <sup>11</sup> (in 1876, today in Rumania, Geoagiu), Nándor-Válya <sup>11</sup> (the ex Ság, in 1876, today in Rumania, Valea Nandrului), Nándor <sup>11</sup> (in 1876/77?, we have only the name, no date, today Rumania, Nandru), in the towns around Vajdahunyad<sup>1</sup> (1877), Nándori cave <sup>1/11/12</sup> (in 1876, today in Rumania), where she found artifacts carved from the antlers of the ancient deer and collected clay remnants from the cave's silt layer. <sup>1</sup>), in Felpestes<sup>1</sup> (in 1876, today in Rumania,), the Mandori cave (in 1876/77? today Rumania, with just the name, but no date), Kerstsz <sup>11</sup> (in 1876, today in Rumania, Cârjiți ), Kudu <sup>11</sup> (in 1876, today in Rumania, Coldău). Gyula Rácz, who was the owner of Kudu at that time found it; here the name of the original finder is mentioned, but no exact date is marked for this find, when she discussed the studied objects of archeological places.

*„Meanwhile, the archeological society found in Hunyad County, in the company of Zsófia Torma's archeological excavation, the ruins of a church dedicated to Mithras, along with a slab of marble with the Mithras motive and inscriptions, further on a group of statues, made of marble and sandstone in different sizes and positions and several other marble statuettes and altars inscribed with the names of five Syrian gods and a family. Among these, one family name and the name of one of the gods were also found in the Palmyra inscriptions.”<sup>4</sup>*

„The antiquity collection of Zsófia Torma, which is housed temporarily in the museum, was visited by Ágoston Trefort, Minister of Education in those days. As we already mentioned, the antiquities are from the vicinity of Hunyad County's Tordos and Nádor-Válya locations. The collection caused a general sensation. Zsófia Torma exhibited these in August, at the Frankfurt Anthropological Congress and held a lecture about them. Schliemann, the noted researcher of Troy, saw this collection and declared that it would do honor to any European museum, because it sheds new light upon science. Lindenschmiedt also spoke with acknowledgment about it, stating, that Zsófia Torma rendered a service to science by assembling this collection, like Schliemann with his Trojan researches. The world of science was taken aback with the high level of similarity between the Trojan and the Erdély (Transylvania) finds. The most interesting parts of the collection were the cultic objects, the idols, the suspended idol pieces, and the viewing of these by the lay communities is very educational.”<sup>13</sup>

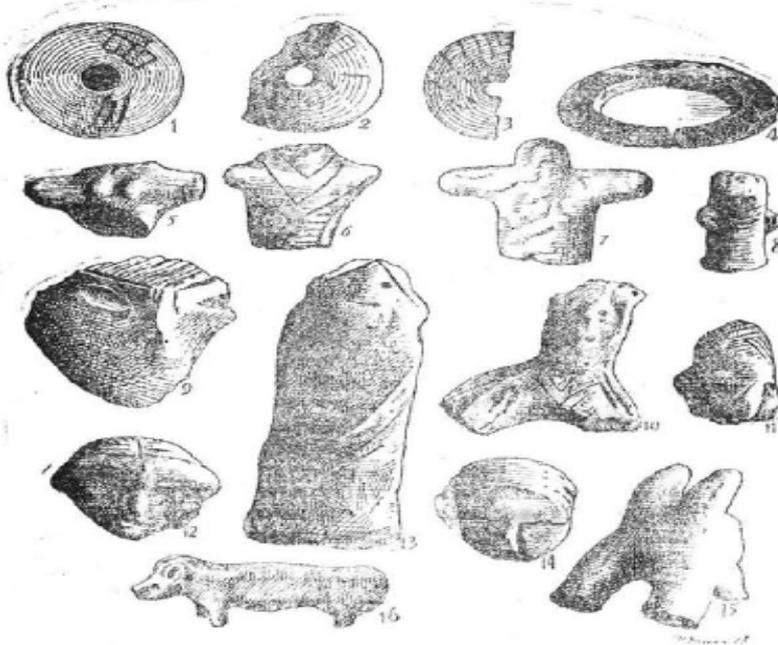


Tordos finds<sup>11</sup>

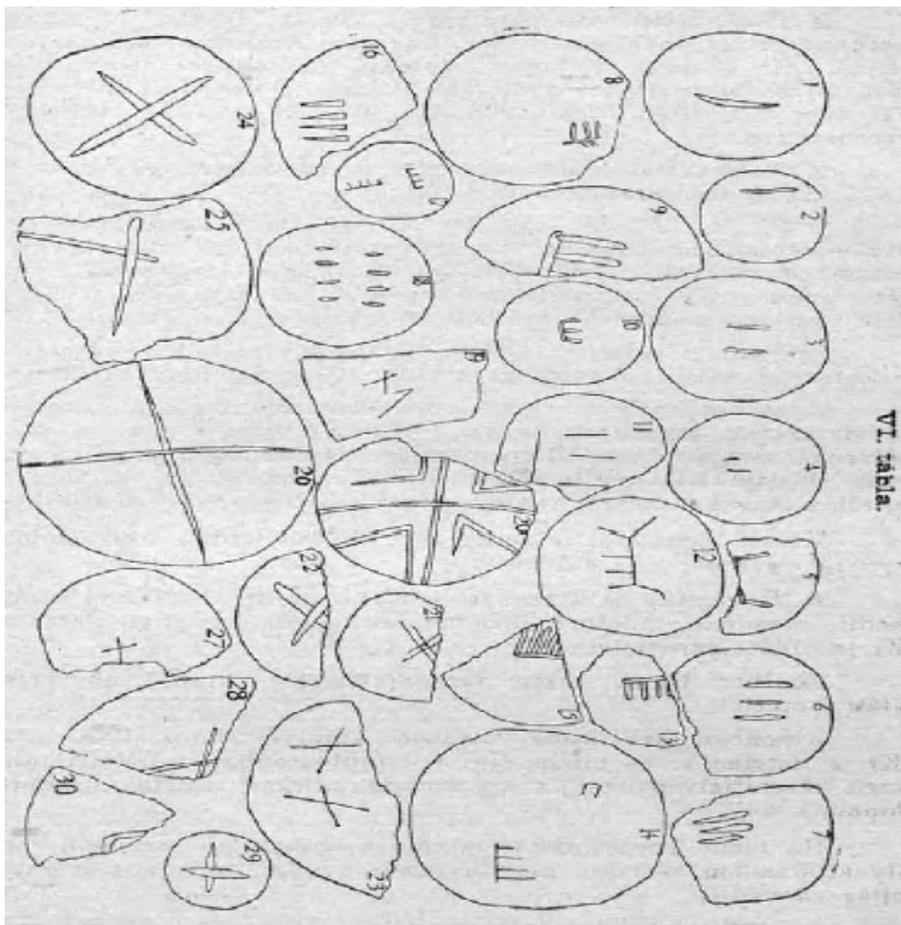


Carved signs on the bottom of the Tordos clay vessels. <sup>11</sup>

VII. tábla.



Tordos finds <sup>11</sup>



VI. tábla.

Carved signs on the smooth bottom of vessels from Tordos. <sup>11</sup>

#### 4. The work of the researcher.

K. Goos has written an entire study dedicated to Zsófia's research. The disclosure of this study was done in August of 1876 in Nagyszeben (today Rumania, Sibiu) within the Historical Department of the Erdélyi Tanulmányi Egyesület (Transylvanian Institute of Science), when they elected Zsófia as an honorary member of this famous association.

Her debut in the science circles was at the Budapest IX International Ancient Historical and Anthropological Congress in 1876, where she represented Hunyad County. She was the only and first public female archeologist, working actively in research presented in this first, open, international meeting. (Schliemann's wife, Sophie took part only as her husband's companion in his research.) It emerged here that there was a connection between the Tordos-Troy-Mesopotamian cultures. The congress gathered the most interested people around the showing of this lady-archeologist's special collection. It was here that she met with several archeologist colleagues, like Koprinczky, Kallmann, Waldemar or Schmidt, who accepted the religious character of Zsófia's symbolic signs. Other scientists, like A. Voss, believed that these marks were potter's signs, or Schauffhausen, who believed that these signs were the marks of the character of the pottery.

Zsófia had to fight first of all the popular petty bourgeois ideology of „the fate of women.” *“And since the bleakness of archeology does not coincide with the likes of female psyche, and the reason, that I stand alone among our ladies in this field, and that I cannot bore them with the facts I achieved during my studies, I will mention only the popular facts, which will interest the ladies too..”*<sup>2</sup>

With these words, she began her lecture in 1896, which she delivered to the ladies of Szolnok-Doboka County.

Her first archeological study, entitled „*Neolithic Settlements of Hunyad County*”,<sup>11</sup> along with this lecture, gained acknowledgment in professional circles. This work was followed by her study entitled: „*The Cave groups of Nándor*”,<sup>11</sup> which gave her the opportunity to take part in the great Conference of German Anthropologists in Berlin on August 15, 1880.

*“By demonstrating my archeological data and by comparing them, after studying them for years and collating the data extracted from these studies, I presented my conclusion in my German study, which I already mentioned (The Planet Cult of Dacia before the Roman Rule, Museum of Erdély (Transylvania), according to which I*

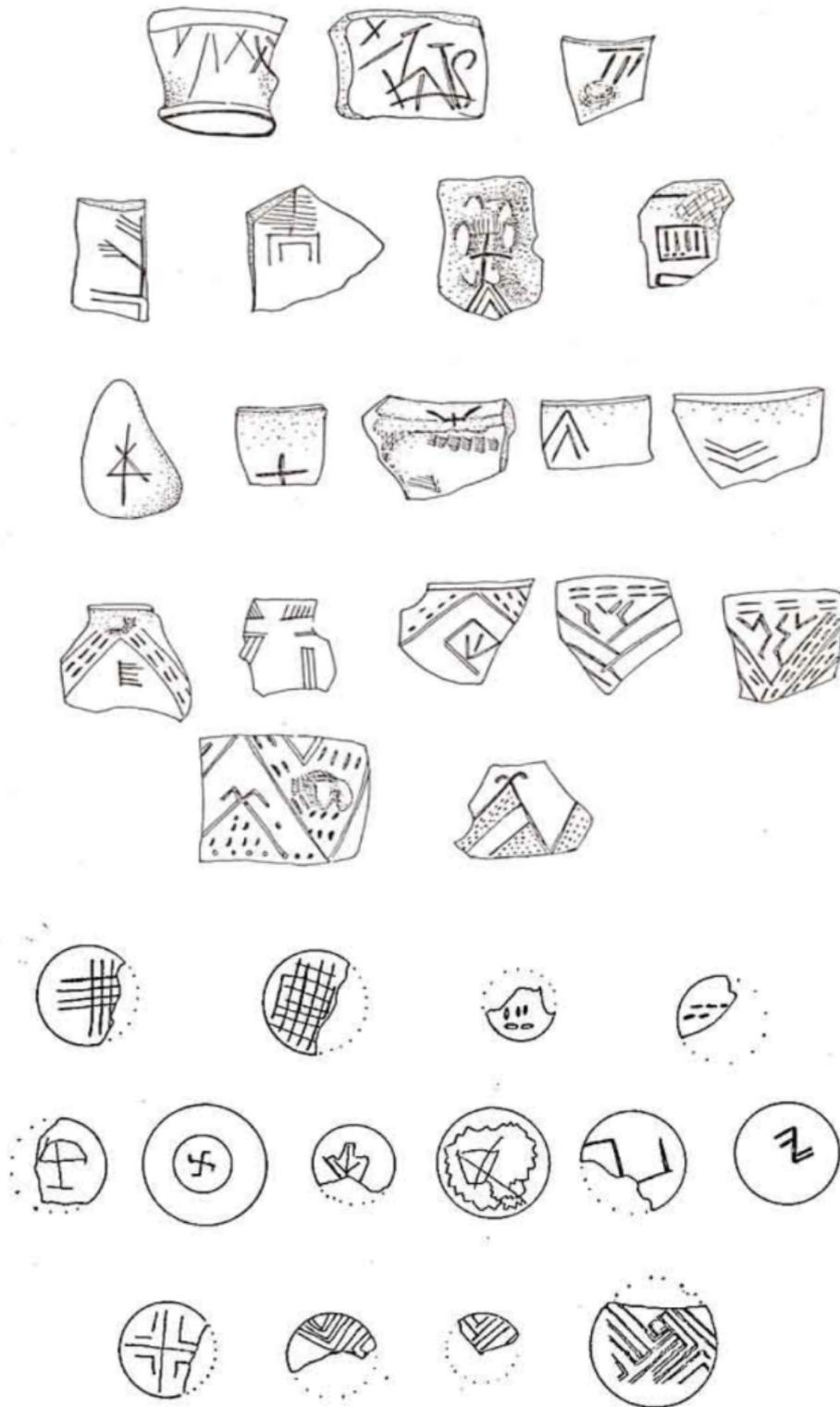
consider the Thracians to be a people originating from the same ancient stock that belonged to the ancient inhabitants of the Danube valley.”<sup>1</sup>

The lady-scientist says the following in her not yet published „Autobiographical Notes ”<sup>6</sup>:

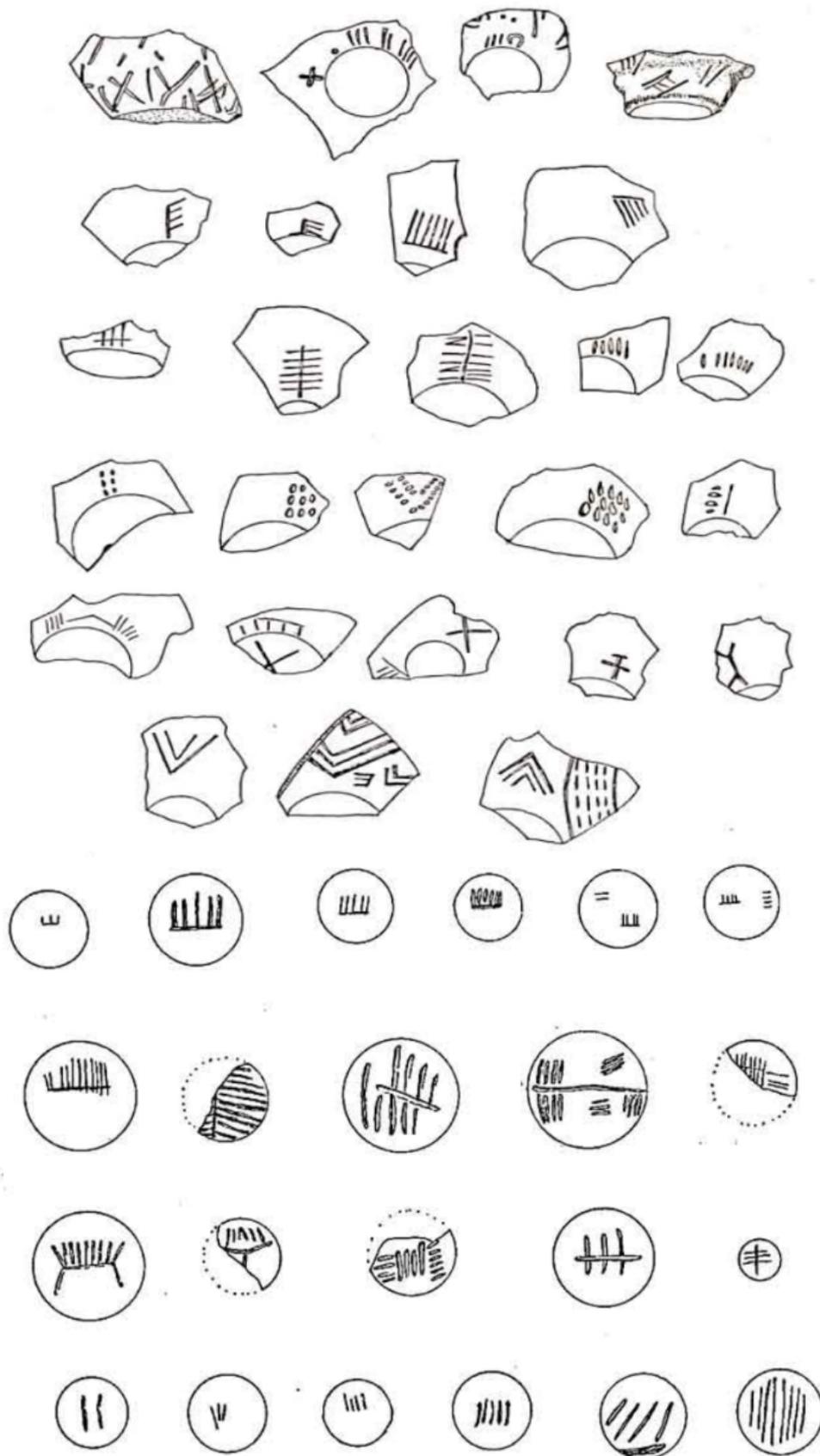
“... I showed the more important examples of the several thousand pieces of unique stone, bone, pottery and metal objects to the scientists at the Berlin Archeological Congress in 1880, and in 1882 to a similar congress at Frankfurt-on-Main, and called for their attention... As a consequence, they established their great importance, and acknowledged that they shine a new light on the ancient past and clarify their inherent questions, but, since these novelties surprised even them, I had to decide to study them, even though I was fully conscious as to how laborious it would be to walk on my self-created path without compass and rest, looking unceasingly at the points of connections, to which my finds may take me. I had to place these objects of my collection under thorough examination with the help of comparative archeology, and the results I received from the circumstances of their belonging to one another brought me to the conviction that, concerning the ancient past of Tordos, I had to suppose that these, and the Erdély (Transylvanian) region’s ancient settlements were inhabited by the Geta-Dacians belonging to the Thracian race, of whom the first historian of the Greeks, Herodotos, wrote in 500 B.C. that they lived at the river „Maris’, namely the river Maros..”<sup>2</sup>



Tordos finds from Zsófia Torma’s „Notebook”.<sup>14</sup>



Tordos finds from Zsófia Torma's „Notebook”.<sup>14</sup>



Tordos finds from Zsófia Torma's „Notebook”.<sup>14</sup>

*„She was busy continuing her research, and its result was many thousand ancient objects, everything to be found in the ancient Tordos settlement, which was not yet rescued, and which she was able to carry home. She was also busy attending the archeological congresses outside of her country, and several times she reported on her research and came into personal contact with several important scientists, who always spoke with great acknowledgment of the modest Hungarian lady. Several of her books were published in Magyar (Hungarian) and in German. Her collection from Tordos makes it undeniable that, during the long lasting period of ancient times, in the Paleolithic, similar cultures and tastes united Europe's South-Eastern settlers with Asia Minor's inhabitants, and their interesting artifacts were uncovered in the most ancient layer of Troy by the famous Schliemann.”<sup>7</sup>*

### **5. Her connection with different scientists.**

Her finds aroused great appreciation from Fraas O., L. Lindenschmidt, A. H. Sayce, H. Schliemann, and in the circle of other scientific colleagues. Even so, she was often the subject of jests in scientific circles, and her work was excluded, or omitted. The Science Academy of Budapest was also negative about the new lines she represented, and did not recognize the outstanding activities of Zsófia.

The German archeologist P. Reinecke visited Zsófia in the summer of 1896, and he gave a thorough account of her collection and the results of her researches. Zsófia's material increased his international scientific status. Reinecke later explained to Hampelt the importance of the Tordos finds and the importance of introducing them to scientific circles, but in his opinion, Zsófia's explanation of the cults of heavenly bodies and different symbols and letters, and also the connection with religion was foolish. In his work, he does not paint a negative picture of Zsófia's research; he just never mentions Zsófia. In the Archeological Journal, published in 1896 he shows in detail the Tordos finds and through them he achieved world success, but he „forgot” to mention their discoverer and to credit Zsófia with the thorough explanations he received from her, and also Zsófia's large collection, which already existed at that time.

Herrmann A., with the mention of Zsófia's name, invited the great scientist, R. C. Virchov to Szászváros in 1898, who, after looking at the Tordos ancient settlement, talked with great acknowledgment of the Hungarian lady-scientist, Zsófia Torma.

Her exclusion in her homeland was compensated by the intellectual support and recognition from outside of Hungary, which already began at the Budapest International Congress. She had friendly connections with A. H. Sayce, Langenschmidt, R. C. Virchow, H. Schliemann and many others, due to her discovery of the ancient culture, a theory which was counted as brand-new, introducing the possibility of the common roots of the Tordos-Troy-Mesopotamian cultures. Her excellent intuition was supported by the masses of her archeological finds. Her far-reaching correspondence with scientific circles also bears witness to these.



42. ábra  
Torma Zsófia cseréplelete a Maros partfalából



43. ábra  
Renfrew szerint protoírás Bulgáriából

Comparisons <sup>15</sup>

Influenced and supported by H. Schliemann and the ground-breaking English orientalist and linguist, A. H. Sayce, Zsófia declared that the drawings of the Tordos finds and their runic signs were the first manifestation of European literacy.

R. C. Virchow: „*With great friendliness, Miss Torma showed me her museum, which occupies the entire upper level of her home. Since she, herself, is preparing a lengthy publication with many illustrations, I too am limiting my remarks that this settlement reaches back surely to Neolithic times, and this age determination is supported by masses of convincing evidence.*”<sup>16</sup>

The number of her letters that deal with scientific matters <sup>17</sup> is over 300. Her correspondence with the following important persons: H. Finaly, I. Goldziher, J. Hampel, K. Herepi Sr., A. Herrmann, P. Hunfalvi, G. Kuun, F. Romer, G. Téglás and A. Török preserved her thoughts. (These letters are in conjunction with Hungarian and Erdély related matters.) We should also mention two letters written by Lajos Kossuth (1802-1894), Premier of Hungary, from exile in Turin in 1884. (Translator of this article would like to add, that Lajos Kossuth, while in exile in the U.S.A. was the first foreigner who was invited to speak in Congress. He held speeches in several American locations, and a town in Wisconsin was named Kossuth after him.)

Those who were the greatest obstacles to Zsófia's scientific success were the members of the Hungarian Academy of Sciences (Magyar Tudományos Akadémia, abr. MTA). Zsófia's views were so progressive, that some scientists could not imagine these even on the level of hypothesis. Such were J. Hampel, F. Pulszki, P. Hunfalvy and many others, who contributed to the disregard toward Zsófia, and made her research difficult. In her foreign correspondence, she was in contact <sup>17</sup> with the following researchers: J. Ranke, E. Krause, A. Voss, P. Reinecke, M. Munch, J. Jung, H. Schliemann, A. H. Sayce and F. Haverfield.

Among her friends and supporters was Dr. A. Hermann, who was Zsófia's great admirer from the beginning. The two had opportunities to exchange ideas, both in congresses outside Hungary and also in her homeland. Mr. A. Hermann had an opportunity on such occasions to admire Zsófia's language skills in foreign languages and ease of conversation about her brilliant theories.



1882, Dr. Zsófia Torma in an archeological paper in Frankfurt.

*„So my Tordos finds make the civilization of people, moreover, the question of mankind's common origin and the history of its evolution, understandable; how the religious moments arose in the spiritual life of the Babylonian - Akkadian people, moments in their religious and cultural state, which in their geographic and chronological continuity appear, not only in the Dacian, but in today's folk spirit and their expression in folk life, like eternally honored relics of distant, great times.”*<sup>18</sup>

In Jena, her *„Ethnographische Analogien (Ethnographic Analogies)”* was published in German in 1894, which brought great success for her. Following this, several of Europe's universities asked her to hold lectures. It was at this time that the European Sumerologists, historians, ethnographers and even archaeologists began to pay attention to the talented lady-archeologist.

## **6. Her research method:**

She worked quietly and without any desire for publicity. First, she made a list of her finds and, later, she organized them. By studying the works of foreign researchers, she compared their works with her own collection and formulated different theories from these. At these times, she used the mythology, customs and traditions of different peoples, and depended on her ethnographical studies and history of religions. She was an enlightened researcher, who knew very well the views of contemporary scientists. This was made possible first of all by her studies in her well-equipped private library and also other libraries.

The multitude of scripts and signs in her archeological collection led her to the conclusion that there was a connection between Tordos and Troy; moreover, the similarities led even farther, all the way to the Sumerians.

*„The ancient inhabitants of Babylon – according to the cuneiform scripts – were the Sumerian-Akkadian people, who belonged to the Turanian race, whose pictographs that were carved into stone and clay tablets and the ceremonies of their religion are comparable to the attributes, signs and symbols on the cultic objects of my collection, and the pictographs in my clay collection. I demonstrated these to all in my illustrated work titled „Ethnographische Analogien” (Jena, 1894)”<sup>2</sup>*

In her studies, by means of the huge number of objects in her collection, Zsófia revealed the ancient culture of Asia Minor, *„which was formed in Syria from the cultural elements of Egypt and Babylon, and brought by the Hittites to Asia Minor.”* and further *„But only in the more recent times did I notice the highly important phenomenon that, on my collection’s little idols, on the objects representing the planet-cult, and the Trojan clay-pearls, which resemble the latter ones so much – signs, which until now were mistakenly considered as decorations – express in essence, religious ideas...”<sup>2</sup>*

## 7. Congresses

Zsófia displayed her studies and made her views known in both Hungarian and international meetings.

1875 – *Budapest (VIII) Őstörténelmi/Ősembertani Congressus, (Budapest VIII Ancient Historical and Ancient Anthropological Congress)* She was asked to report about Paleolithic settlements, and maybe even to show her collection. (Gábor Téglás shows Zsófia’s finds in a notebook.). She wrote in French her study entitled *„Neolithic Stone Age Settlements in Hunyad County ”<sup>11</sup>*, for her Volume II of the Congress: *„Compte rendu”* .

1876 - *Budapesti IX. Nemzetközi Őstörténelmi és Embertani Kongresszus (Budapest IX. International Ancient Historical and Anthropological Congress)* was the occasion for her first public appearance. Hunyad County entrusted her to represent it. It was at this time that the connection between the Tordos-Troy and Mesopotamian cultures began to unfold, and was greeted by the international audiences with respect. Zsófia was able to show 8 of her documented signs.

1876 – She took part twice in the Assembly of German Anthropologists, when she discussed with renowned scientists the symbolic decorations found on her finds.

1880 – It was at the *Berlin Anthropological International Congress*, where she met the most famous German ethnographer, R. C. Virchow and at the same time viewed H. Schliemann’s Trojan finds.)

1882 – At the *Frankfurt on Main Congress*, Zsófia showed several objects from her collection, like idols, animal-symbols, amulets and devotional objects, and she also spoke about their mythic aspects.

She held her readings at the meetings of the Erdély Museum Society (Erdélyi Múzeum Egyesületi (Egyleti)) and at the meetings of Hunyad County's Historical and Archeological Society in Déva. Reports of these conferences can be found in the yearbooks of these two associations: *The Nandor Cave Complex (today Rumania, Erdély Museum)*, *Neolithic ancient settlements in Hunyad county (Erdély Museum)*, the Yearbook of the Erdély Museum of 1879, 5.,6., and 7 booklets, and also the 1881 Yearbook of Hunyad County's Historical and Archeological Society.

### 8. „Symbols”, signs of writing, symbolic writings.

Zsófia's discovery that the symbols of writing were already in use in the most ancient times brought acknowledgment from scientists outside of Hungary.

*„Relief marks were shown even earlier on prehistoric pottery, but these differed in such minute details only that nobody believed them to be letters, only the signs of potters, or signs of measurements, etc. But on Zsófia Torma's finds, in the inscriptions on the bottom of pots, clay disks and small idol-figures, there were so many unique carvings visible; just as on Schliemann's Trojan finds. Zsófia Torma stated firmly that these marks are letters of a true writing, and debated the subject for four years with archaeologists who denied this possibility. These scientists, who made the historical facts of Rome, Egypt and Assyria speak through their writings, firmly rejected the view that earlier generations were able to trust their thoughts in writing.”<sup>4</sup>*

Before the publishing of the *„Ethnographische Analogien”*, the scientific community, including professor A. H. Sayce, believed the letters on Zsófia's finds to be either the marks of owners or different decorative motifs.

*„As a consequence, the hiero-ideograms and inscriptions of the symbolic language represented on the objects are the same, and fully express the religious ideals of the Babylonian, Trojan and Dacian priests. These inscriptions were carved onto my collection of little idols and different ritual objects in such a manner, that the decipherment of these symbolic writings can only be achieved with a similar method of interpretation to provide success.”<sup>2</sup>*

The Babylonian symbols of Sun worship were found in both the Tordos and the Trojan excavations. In the Babylonian culture, the different attributes of Sun worship were expressed with different symbols, like the wheel, disk, sphere, bug, triangle, quadrangle standing on its tip, cone, pyramid, obelisk, star, tree of life, etc. The symbols of the Moon and Venus were formed with the help of an owl, frog, deer, half-moon, globular pyramid, etc. The „Assyrian” priests and their altars were symbolized with a pine-cone, floating dragon, prayer-beads, the hand of the Creator,

flags, etc. According to the Magi of *Arcadia*, they were able to ignite a fire on their altars with their magic art and certain incantations.

The *Babylonian* cuneiform scripts and astronomical numbers that appear on their prayer-beads represented the planetary gods. However, on vessels that served as ritual objects, these signs were only the symbols of gods.

It is known from astrology that the number 20 represented the Sun god and this sign is expressed in cuneiform by the following symbol: „ < < ”. Using the same idea, the representation of the Moon god and his daughter is the following cuneiform symbol: „ < < < „, which is equal to the number 30. In Zsófia’s collection the following symbols are seen on the faces of clay-wheels and the statues of little idols: the Akkadian Sun

god, Samas ( < < ), the Moon god, Sin ( < < < ) and the god of Heaven, Anu (  $\hat{\wedge} \hat{\wedge} \hat{\wedge}$  ), when expressing their names. The order of the astrological numbers is the same, when used in the secret writings of both the Trojan and Sumerian-Akkadian priests.

So the cuneiform signs which are on Zsófia’s little idols represent *Planetary* gods. Similarly, the rays of the sun were represented with straight lines in her collection. Here the explanation and scientific interpretation were supported by A. H. Sayce, the famous Assyrologist of Oxford University.

Like the Babylon-Nineveh Tree of Life, the Christmas tree (with candles) may just as well symbolize the Sun. The sign of the Sun, similar to the Tree of Life can be found in both the Tordos and the Trojan finds.

In the Chronicle of Mark (*Marci chronica de gestis Hungarorum*, A.D. 1300.) we can read the following: “*Philip, the Bishop of Fermo, the Legate of the Apostolic Chair, -- because King László Kun (1290) lived in a non-Christian manner -- forbade, among other things, that the Magyars wear Kun-style hats.*”<sup>1</sup>



Illustrations – Kun-style hat<sup>9</sup>

So, Philip, Bishop of Fermo, forbade the wearing of the Kun (Cumanian) hat, since, at this time, this was believed to be a symbol of Sun worship. The form of this hat was similar to a cone or obelisk. These symbolic expressions were part of the Tordos finds, and they were also to be found on the doors of the people of those times.

The hooked cross was also part of the Trojan and Tordos finds. Zsófia Torma deduced an explanation between these and the number signs of the Sun gods and Moon gods, as well as the Trinity.

The home of the Sun and its planets, according to a Chaldean religious belief, is in the sky, and this home is formed by the signs of the zodiac. According to this belief, when the Sun and its planets are in their home, they assume the signs of the zodiac.

This imagery can explain why the priests wore masks representing the animal heads of the zodiac, when they wanted to represent the Solar or planetary gods. Among the Tordos finds, the urns that have a cover and a face represent this; in these vessels, during various religious ceremonies, the priests made sacrificial offerings to the Sun and Planet gods.

*“... the letters, if they are not proven identical to the Cyprus syllabary, are without doubt identical to the original near-Eastern syllabary, from which not only the people of Cyprus, but the Near Eastern, Trojan and Dacian people’s writing also originates. ‘A new horizon has opened up for Science!’ writes Sayce in his report.”<sup>4</sup>*

*„However, I find it absolutely impossible that the symbols found on the clay-wheels and bottom of vessels from Tordos, which are just as perfect carvings as similar carvings of Troy, and the truly remarkable similarities between the artistic production of the little idols of Tordos and those of Troy are no more than mere accident in these two locations, which are geographically so far from one another.”<sup>33</sup>*

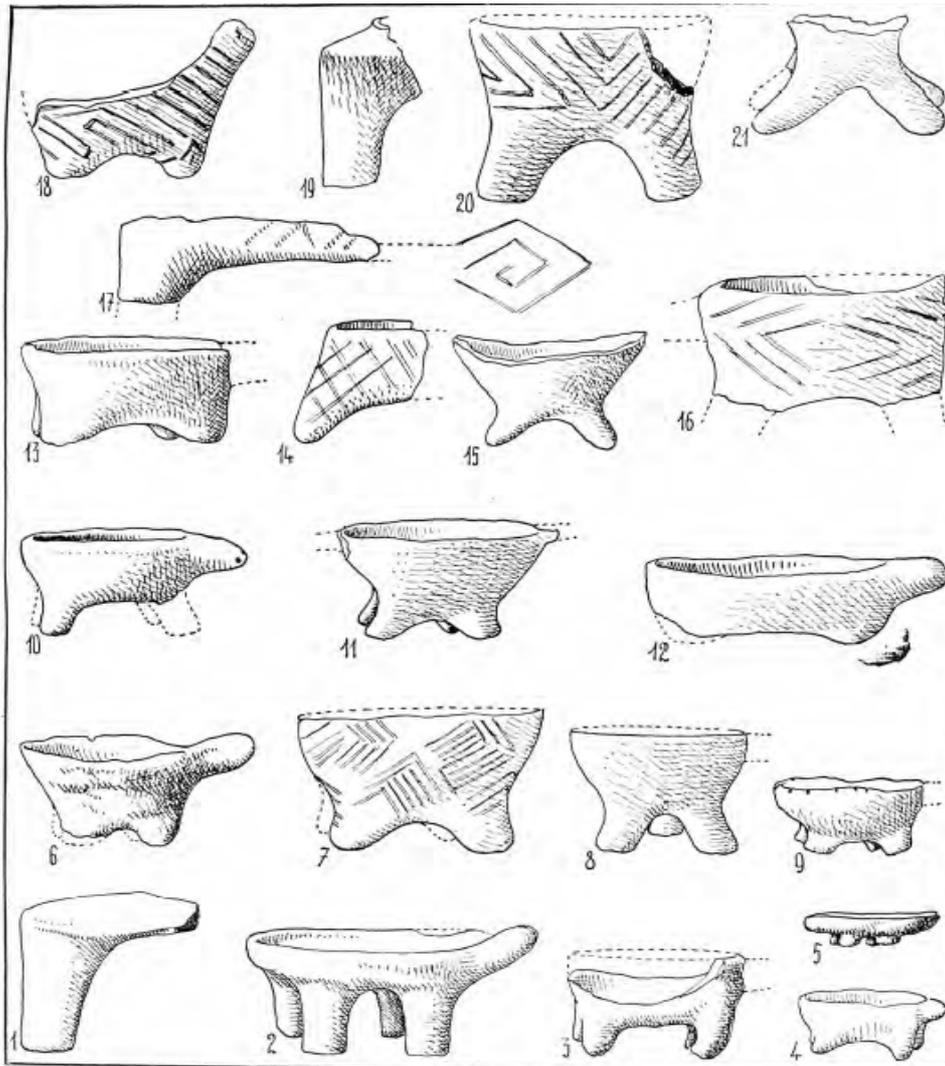
## **9. Ancient cultures.**

Zsófia Torma studied the pieces of her collection with comparative methods, and she discovered the cultural elements of Babylon-Chaldea in her finds. According to *Akkadian* magic, the female half of the Sun god is personified in the Moon god. In religious aspects the connection between the two was expressed with a double cone, pyramid or obelisk. The *Sumerian-Akkadian* culture depicted Venus, the daughter of the Moon god with a half-moon head-dress, a religious symbol that can be found in the Tordos collection as a deer-headress.

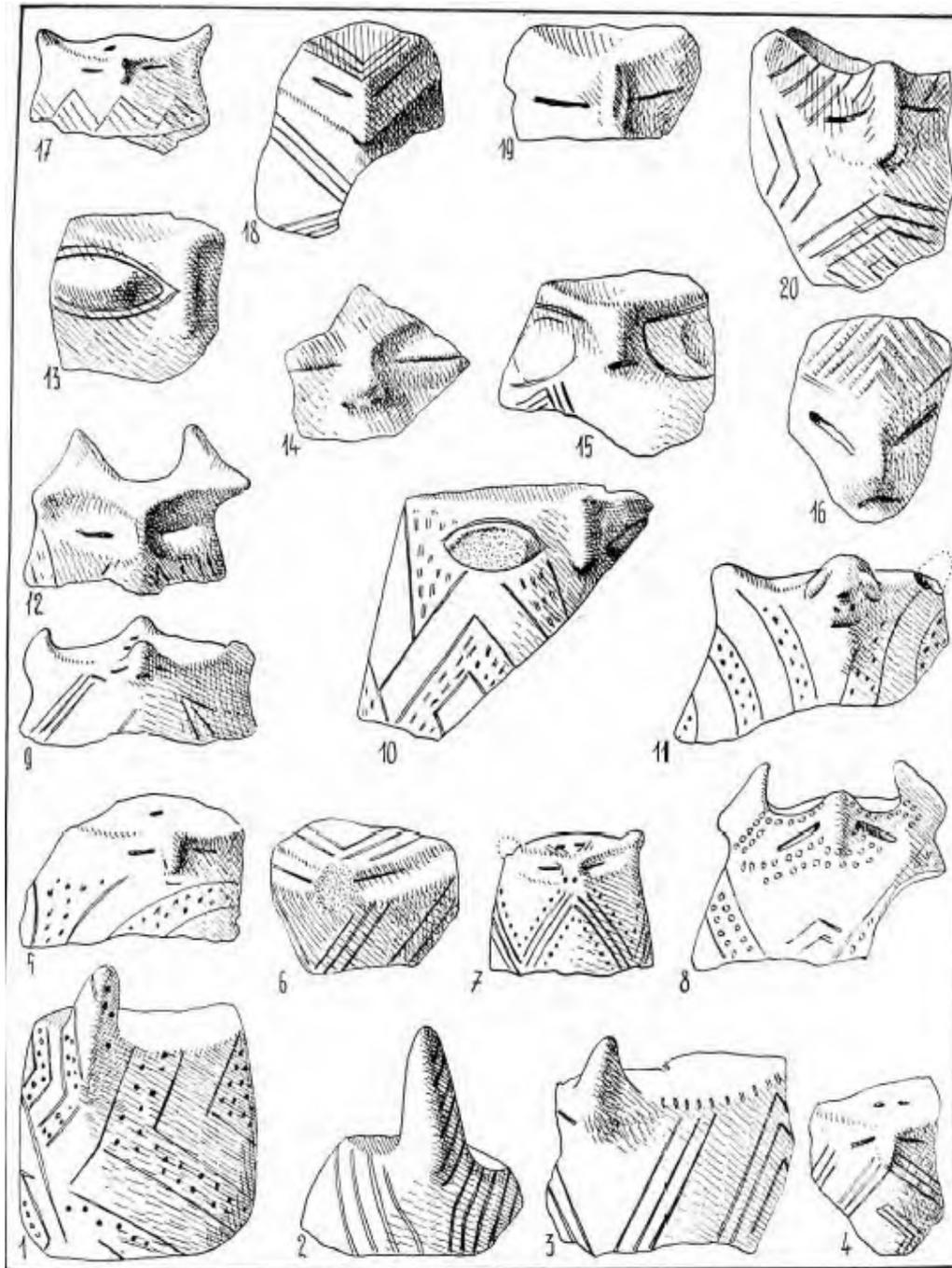
*„She recognized on her Tordos finds the type of culture, which was formed from Babylonian-Chaldean culture-elements, and which was evolving further in Syria, along with the Egyptian art, which was similar to the Thracian culture of Troy, and which was not preceded here in Dacia -- according to archaeologists -- by the Gallic-Celtic, Pelasgian – Greek and Etruscan – Roman culture.”<sup>2</sup>*

*„...Now, when linguists attempt to prove the Akkadian type from the Scythian-Sarmatian, and Thracian-Geta-Dacian linguistic elements, which are close to them, (Géza Nagy: "Ethnographia", 1890, no.9-10. ), I find it very important, that the truly significant material data I have marked will truly prove and show the Akkadian origin and type of these linguistic data<sup>6</sup>.*

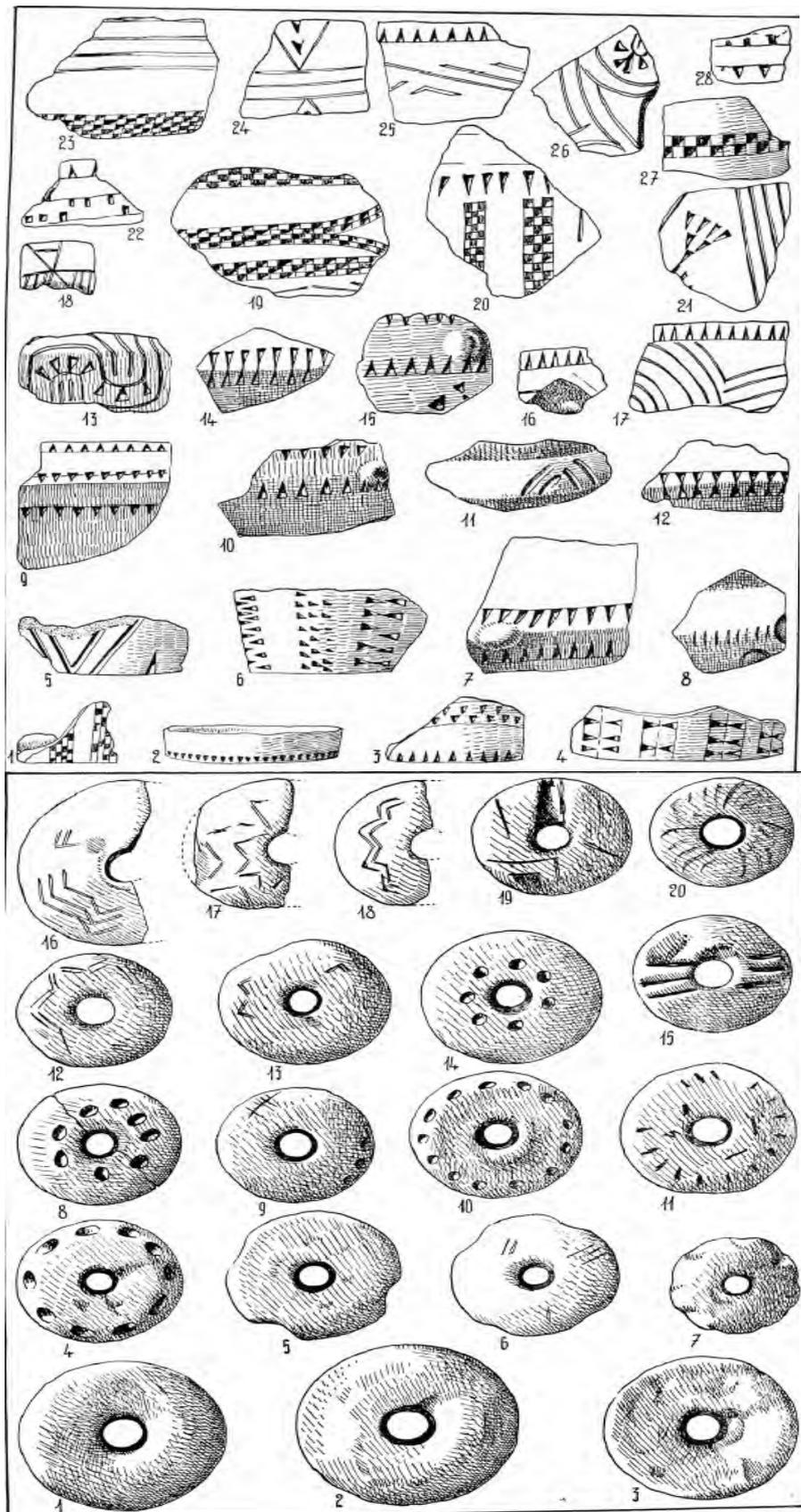
*„We may deduce from the testimony of history only that our country was occupied at one time by the Thracian people, and that the Romans here were preceded by the Dacians and Agathyrs.”<sup>33</sup>.*



Zsófia's Tordos finds <sup>19</sup>



Zsófia's Tordos finds <sup>19</sup>

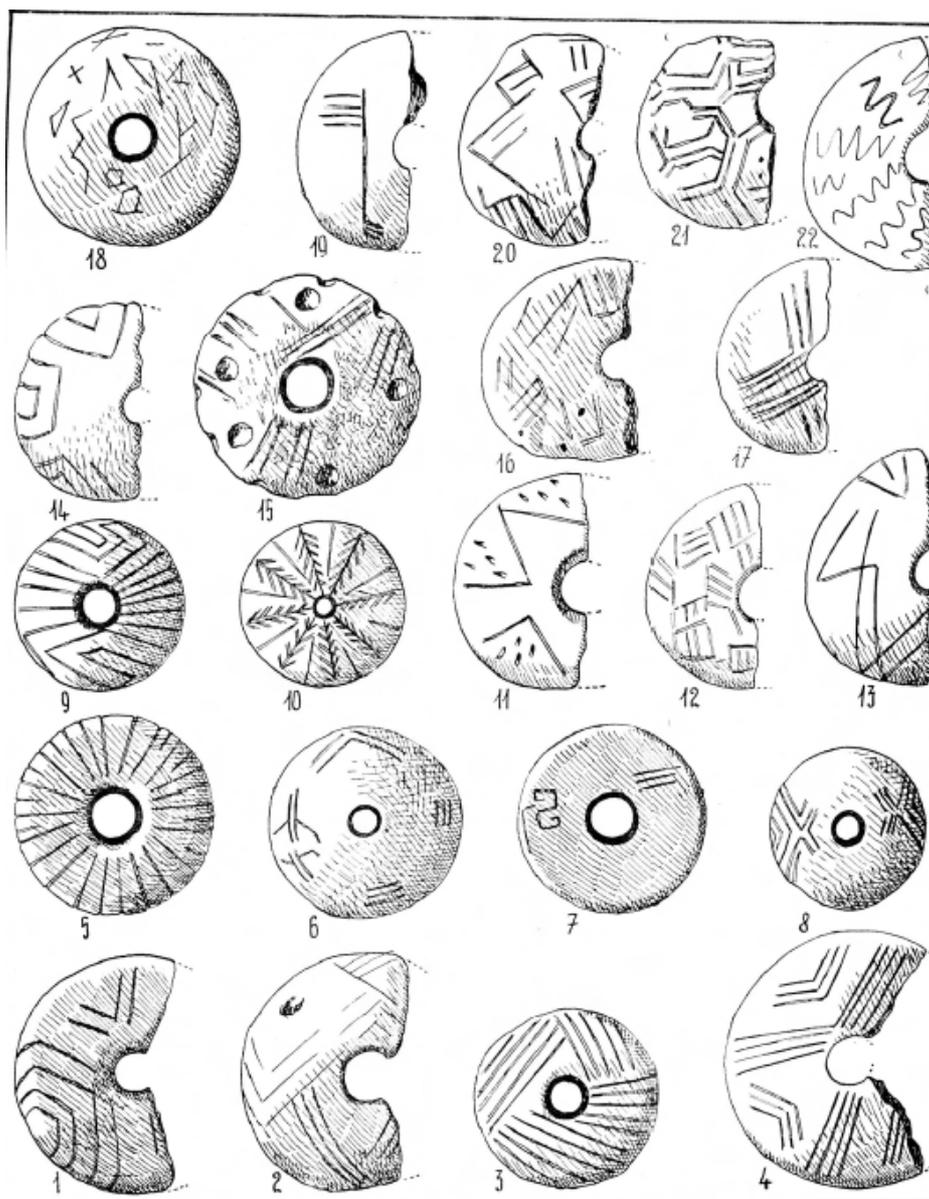


Zsófia's Tordos finds<sup>19</sup>

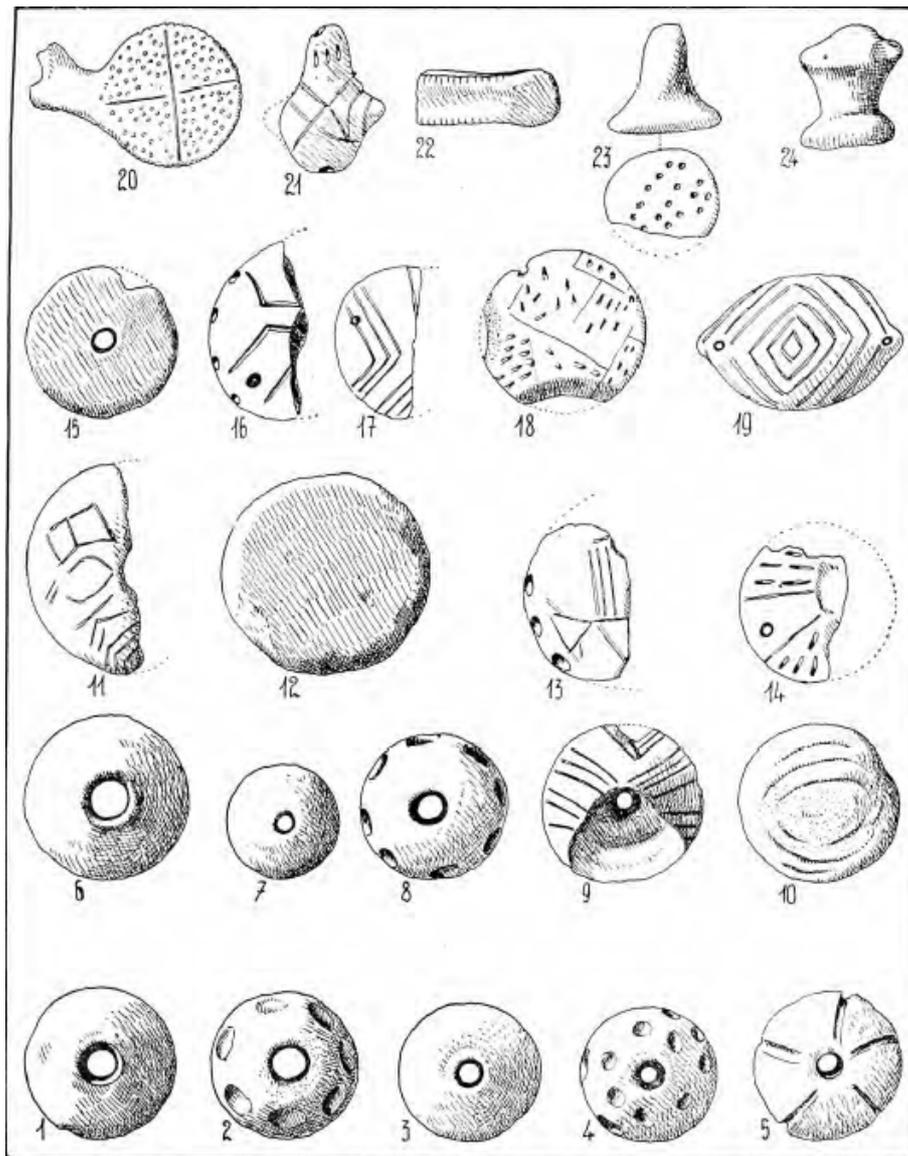
On Dr. Zsófia Torma's Tordos finds we can find written texts, similar to those on the



Tatárlaka finds.



Zsófia's Tordos finds <sup>19</sup>



Zsófia's Tordos finds <sup>19</sup>

### The Turanian character of the Sumerians:

Zsófia Torma supported with archeological data the Sumerian expansion into the Carpathian Basin. The revolutionary aspect of her studies consisted in that, on the basis of her collection, she formulated a truly new hypothesis, based upon ancient archeological data, according to which the Sumerians spoke a Turanian language. Her conclusion that the Sumerian-Akkadian people belonged to the Turanian race was shared by the French archeologist F. Lenormant (1837–1883) and the French linguist, orientalist and archeologist J. Oppert (1825 - 1905).

Supported by her archeological finds and related sciences, legends, and folk customs, she succeeded in proving that the „Sumerian people spoke a Turanian language; in other words, they cannot be counted as either Aryan or Semitic people." <sup>6</sup>

*According to Pál Gyulai, a Hungarian writer: „They spoke with amazement and acknowledgment of the lady-scientist from Erdély and her sharp logic in following the traces of Sumerian-Akkadian symbolic signs from Babylon to Europe. She states with full conviction her theory that the basic elements of the culture of European people, like writing, religion, the ancient treasure of forms in folk art and their mythology took their origin from the East; that they originated there, and arrived in Europe with the transmission of Turanian people, and one of the important stations in the transfer of culture is Tordos, in other words Erdély.”<sup>1</sup>*

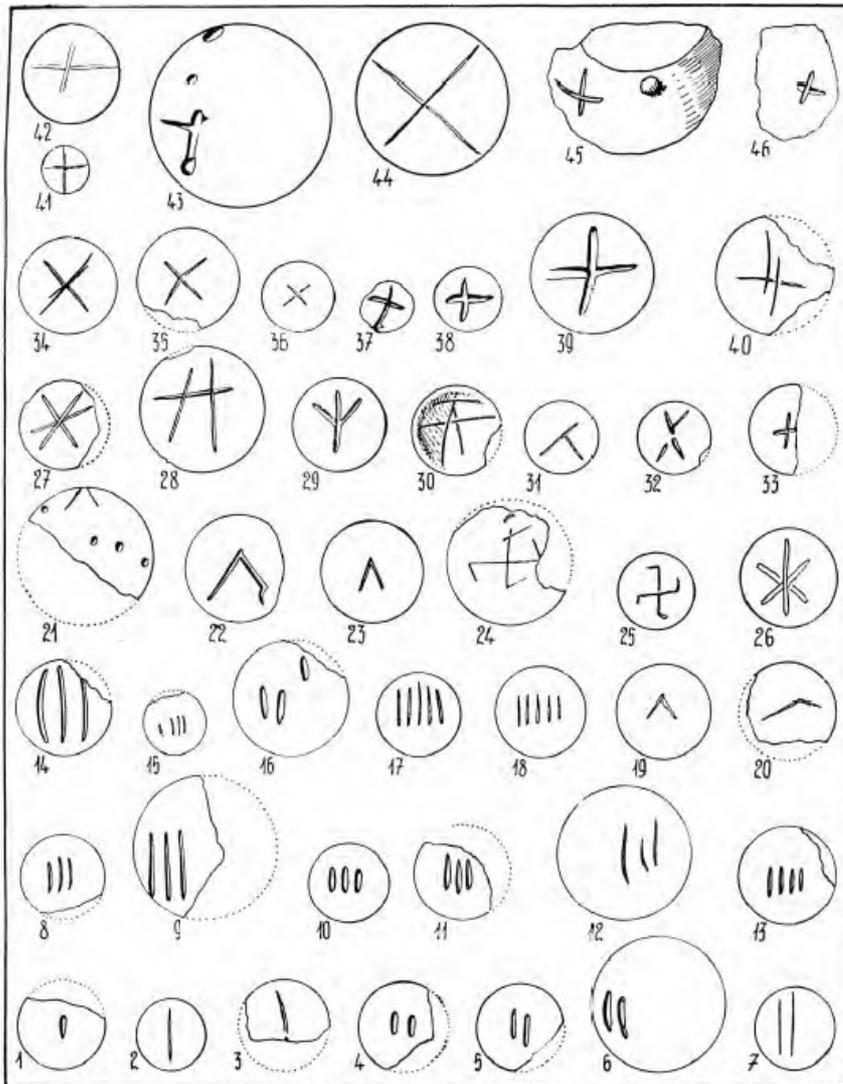
She did not surrender to the statements of the Hungarian Academy of Sciences of her time. Her conviction did not let her to do that.

She wrote to Hampel: *„I imagine that the authors of academic works assemble and write about everything that they know, according to the best of their conviction and what they are able to write. The opposite of this never entered my mind!”<sup>6</sup>*

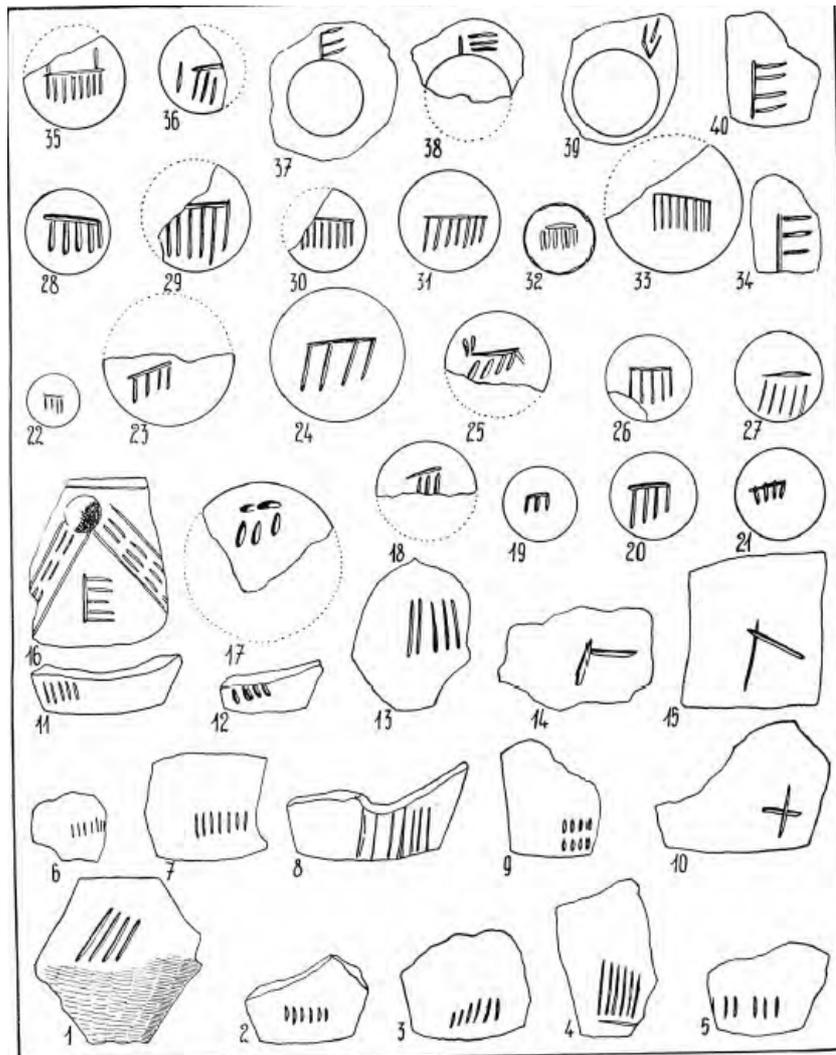
She backed up her theory, which she developed with self assurance, with the help of information obtained from her reading:

*„As I mentioned earlier, this Adonis cult and myth also originated in Babylon. Atunis – Atums = Atuni are deduced forms of the Sumerian-Akkadian Thammuz-Dumuzi. On one Etruscan mirror, which is in Paris, we can see Atuni, who formed a unit with Turán and this word 'Turán', according to professor Melzl, is identical to the Scythian word 'Taranis'.”<sup>1</sup>*

She also brings up the subject, as to where one can find the original nest of the ancient Europeans, in Europe proper, or in Asia. The mother country was Babylon-Chaldaeae, whose culture was transmitted by the Aryan and Turanian people that settled in Europe. This Sumerian culture was the world's oldest culture.



Zsófia's Tordos finds. <sup>19</sup>



Zsófia's Tordos finds. <sup>19</sup>

### 10. Ancient Magyar motifs.

Using Zsófia's words: „The location of the once-existing Scythian Empire was in Central Asia, on the North-West side of the Altai mountains, beyond the Oxus River. The ancient homeland of the Magyars, where the entire Hun-magor, or Tsud-Magyar people lived, was the Chorasan Chun-Hun – Chusan, or Turanian plateau; Iran was beyond the Oxus. These two locations were called Arya, which gave the ancestors to Europe's ancient population. From the part of the Turanian plateau, which is near the Chinese border, a migration began around the time of Christ's birth, and with these three waves, namely the Hun, the Avar and the Magyar too, the Magyar people's ancestral groups and families, were already included in the Hun and Avar Empires. According to Dr. Count Géza Kuun, the Székely people originated from the Hun-Bulgarian „Eseghel” group, which was a Magyar group in Attila's army and, while the rest of the Hun army spoke the Turkish language, the Székely language has been Magyar since times immemorial. The Székely name coincides with the Eseghel word formation; the Hun and Kun were linguistically one people. The Magyars found

*between the rivers Duna and Tisza the Scythian groups of Turanian origin, who were left behind, and which, since they were a related race, merged into them..”<sup>2</sup>*

There were several theories about the origin of the Magyar name, even in Zsófia’s time. For example Muogyer, or Megyer dukes were mentioned, or Árpád, who was the leader of the Megyer group. According to some historians, the Mugar, Újgúr or Ogor names may have a relationship with the Magyar name.

The Turul or Karuly bird on Attila’s flag symbolizes the Sun, which the Magyars honored, and which it is possible to trace back to the Babylonian religious symbol, which was used as a Sun god symbol above the Tree of Life. In the legend of the Phoenix bird, the Phoenix emerges from the rays of the Sun. It is possible that the bird became in such a manner the emblem of the Sun, or we may even quote Zsófia: *„In the coat of arms of our country we can see the Sun and the Moon, together with the eagle of Zeus..”*<sup>1</sup>

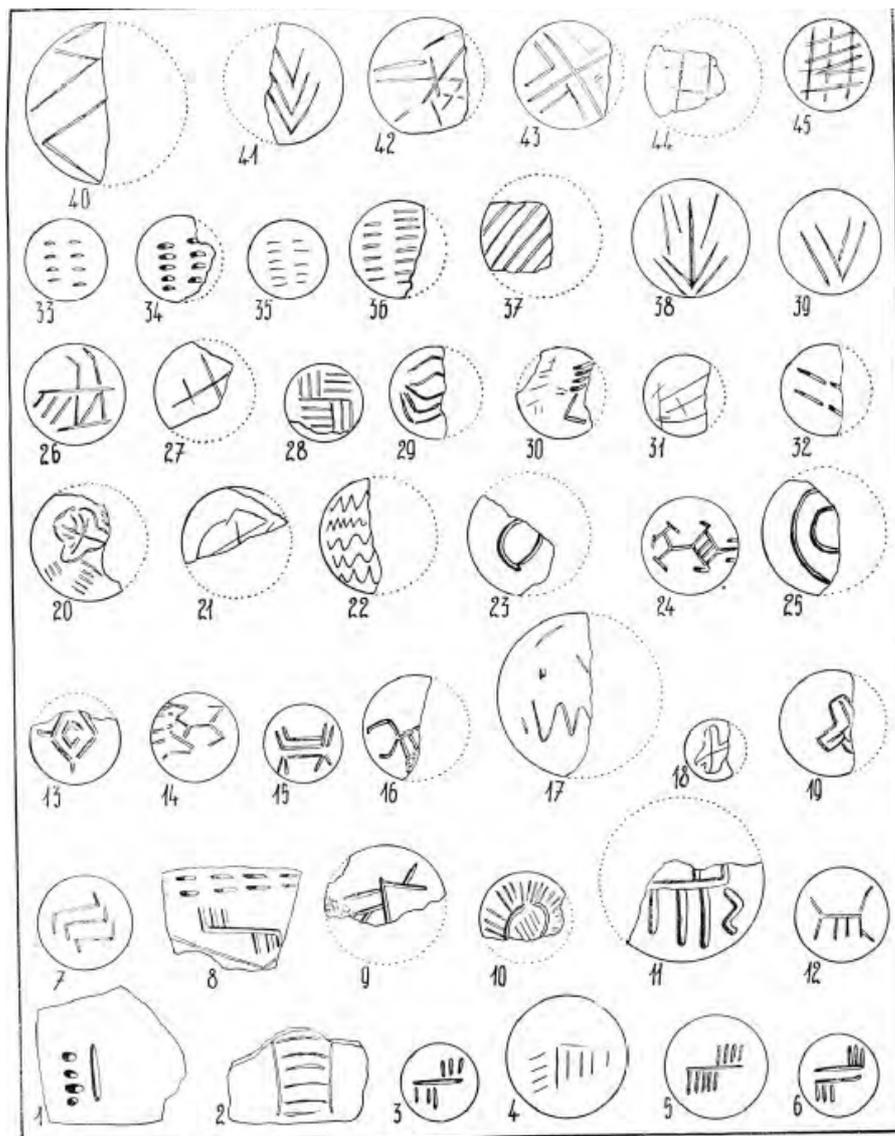
*„The tulip was one of the special main motifs of the ancient Magyar decorations and it reminds us of the tulips in today’s Magyar folk art and the Turul-bird, or more correctly, Attila’s „Karuly”. The tulip was used in the Babylonian religious sacrificial ceremonies by the priests (image 103 in the original text). If the bird was flying above the Babylonian tree of life, then it was the symbol of the Sun, or more precisely the fire of the Sun, and then the Karuly-bird on Attila’s flag was the expression of the Sun-cult .”<sup>1</sup>*



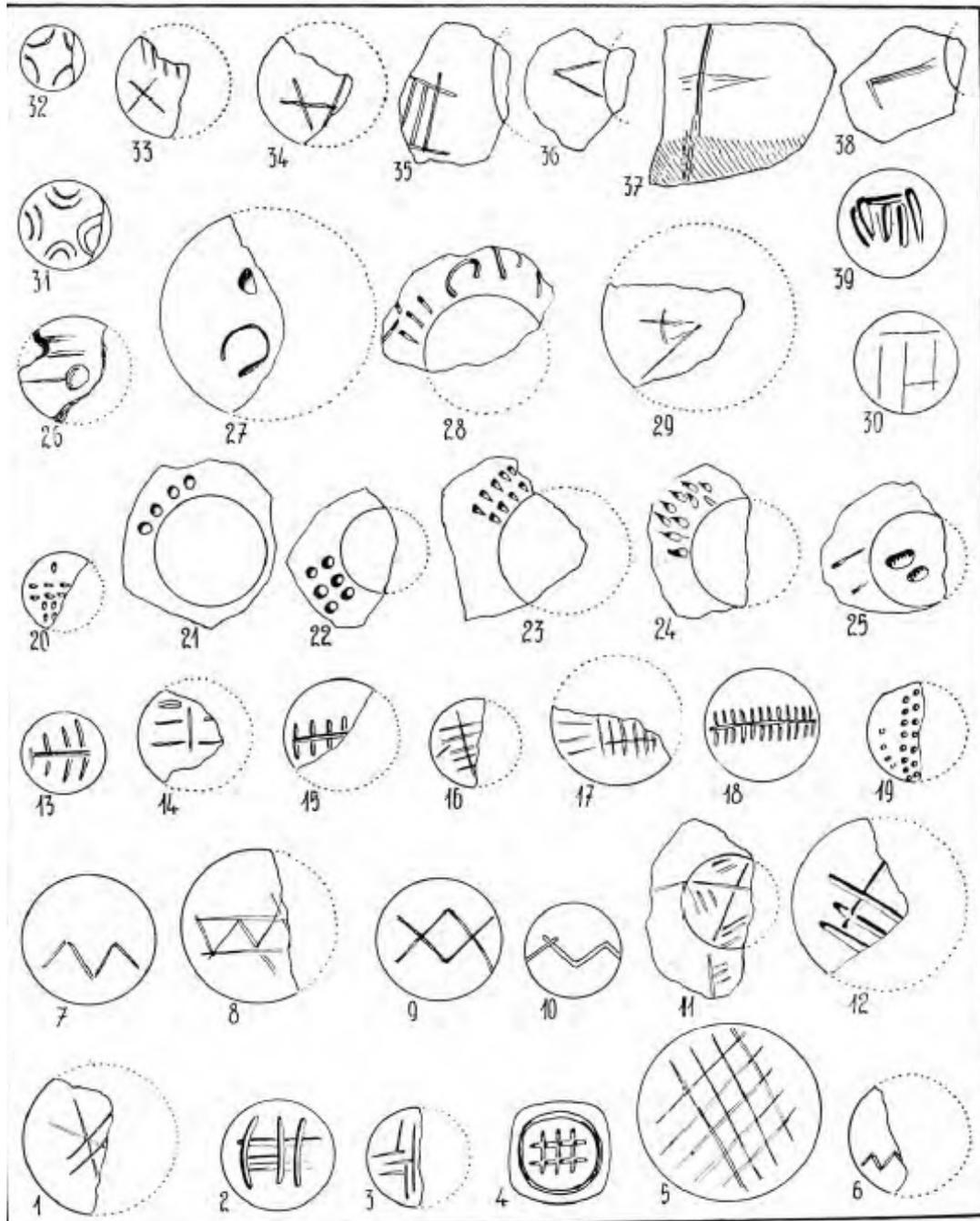
*The Greeks called the group of people, who lived in the territory encircled by Syria, Armenia and the Halys River, Cheta or Hettite. According to the French researcher Champollion, they were Scythians. On a rock in this region there was depicted a scene of a religious procession, with the image of a two-headed eagle, a symbol that later became the symbol of the dual Roman Empire (the united Western and Eastern Roman Empires). According to Zsófia: „So if the Chettite folk assembly really consisted of Scythian people, according to Champollion, then the two-headed eagle can be considered as a symbol belonging to the ancient Magyar past.”<sup>2</sup>*

Zsófia shares the view of the French Assyrologist Sayou, according to which the Sumerian-Akkadians belonged to the Turanian race within the Altaj group of people, and their language must have been assimilated later into the Magyar language.

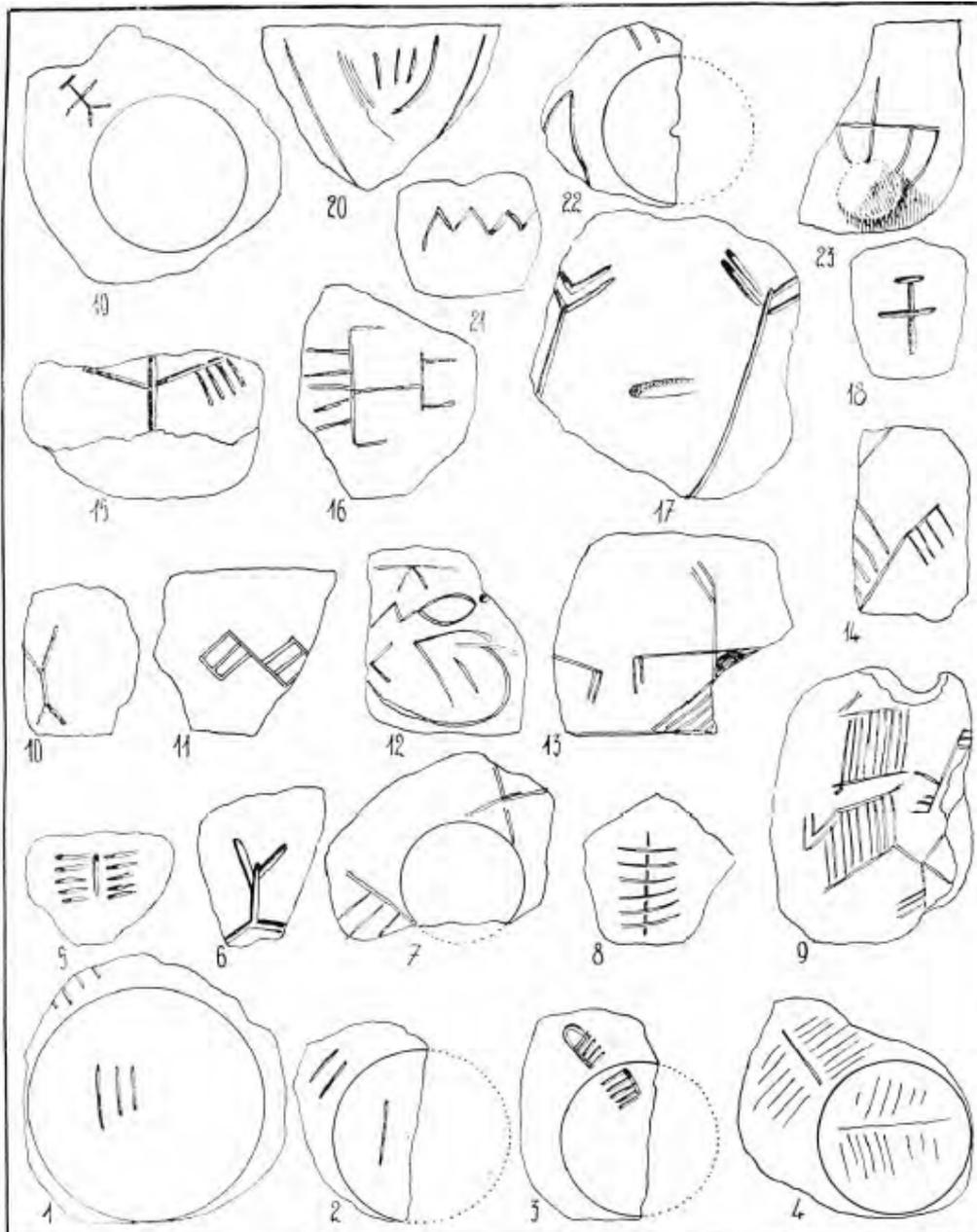
The ancestral Magyar people's custom of honoring the Sun may also have originated from the planet cult of the Akkadians, and can be followed back to Sayou's theories, according to which, the all important number seven came from the number of the *Babylonian* planets, a number that reappears in the seven groups of the Magyars, in the seven Princes and in Erdély's bailiff-system represented in seven strongholds. Zsófia also found in the seven colors of the seven Babylonian planets, on the symbolic sun-wheel made of clay, the red color of Babylonian-Chad, the god of War, the dark blue color of the god of Commerce and the black color of the god of Time.



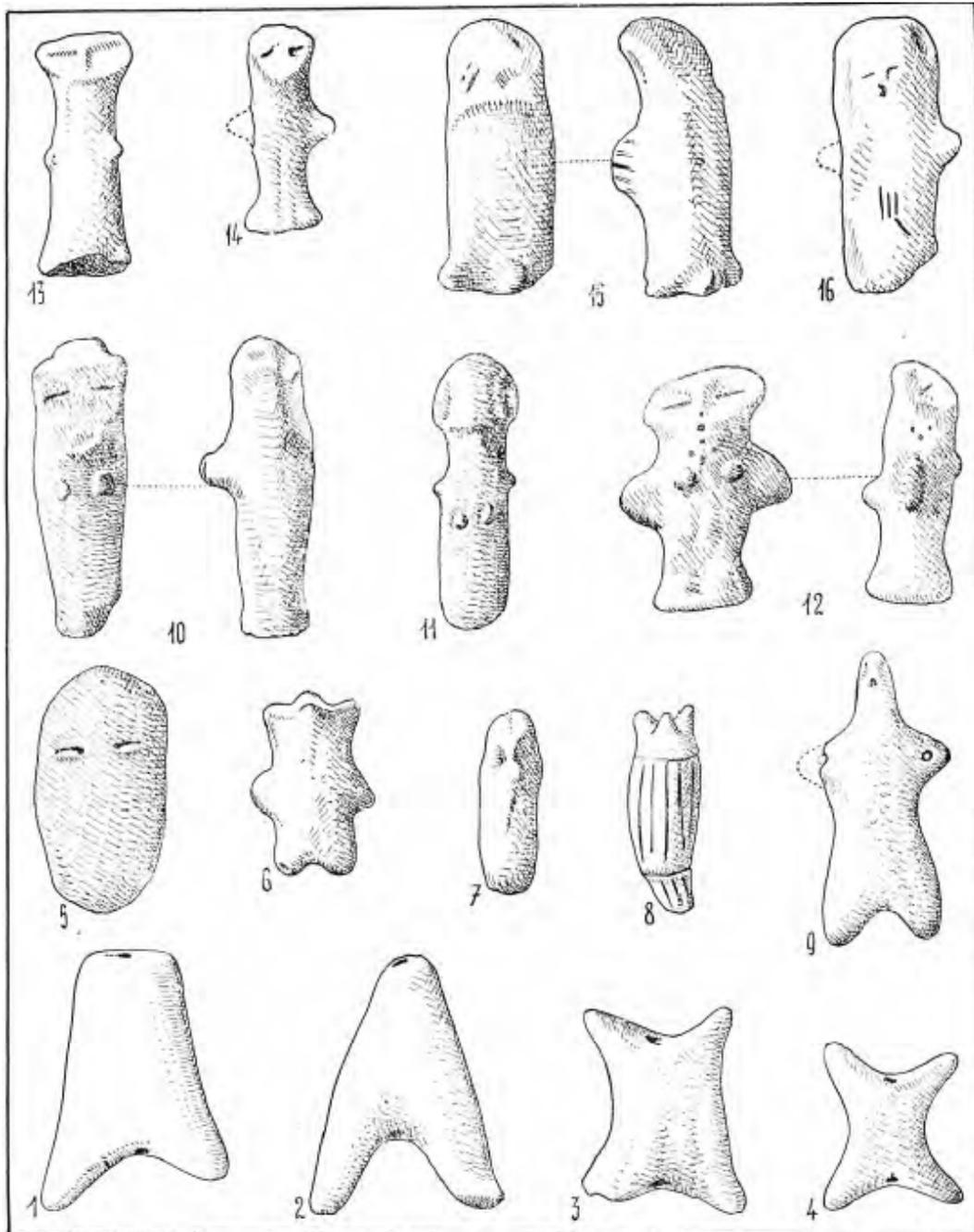
Zsófia's Tordos finds. <sup>19</sup>



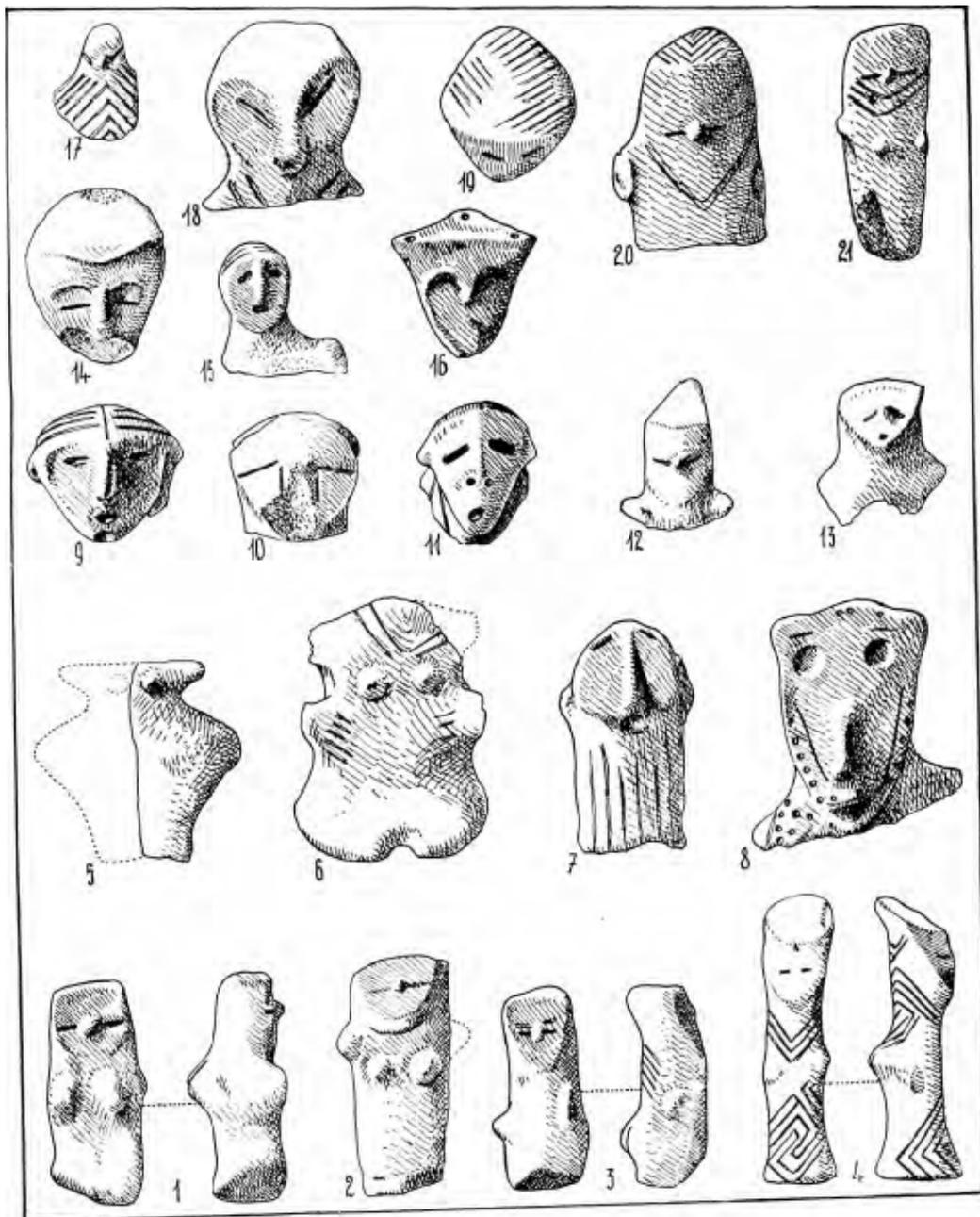
Zsófia's Tordos finds. <sup>19</sup>



Zsófia's Tordos finds<sup>19</sup>



Zsófia's Tordos finds<sup>19</sup>



Zsófia's Tordos finds<sup>19</sup>



Zsófia's Tordos finds<sup>19</sup>

### 11. Tradition

Zsófia, with her findings, shed light on the fact that we can understand the ancient past much more easily, if we take into consideration and study the life, customs, ceremonies and traditions of the people who lived in that age. These preserve and reflect the memories of the prehistoric age, within the remaining *Sumerian-Akkadian* symbols, which show us their beliefs.

*„For me, the only possible way to reach back all the way to ancient Babylon was through these remaining memories; through their ancient myths and legends, I could examine and discover religious and cultural movements in their spiritual*

*environment, facts which survived not only in the lives of the people in ancient Erdély, but are present even today, after nearly six-thousand years, guarded as a holy tradition, which forms the very valuable remnants of an exquisite time.”<sup>1</sup>*

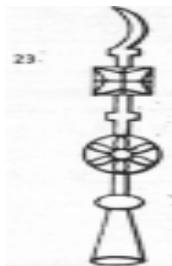
The religious symbols of Babylon-Akkad survived in the thoughts, traditions and customs of the people of those times, and they could also be found in the Trojan-Tordos excavations.

The symbols of a solar religion, the star, disk, wheel, triangle and cone forms were preserved in the territory of Erdély among different groups of people; among the Magyar/Székely population, Romanians and Saxons in the form of folk-customs and traditions.

Zsófia brings up in her research many examples to prove her theory. Here is a bouquet of these:

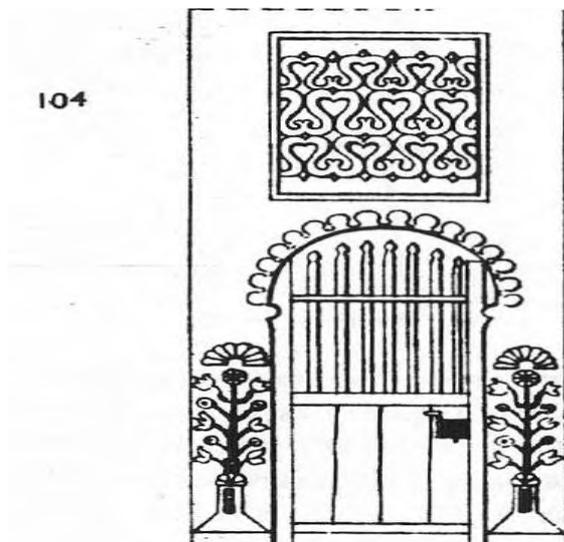
Magyars/Székelys: The ancient Magyar circular dances and the Székely „csúrdöngölő dance” (barn-dance) reflect the continuity of a custom of Solar religion.

The wheel, star and half-moon signs placed on top of one another at the front of the roofs of Székely houses symbolize the ancient holy trinity used by the magi.



*„ Today the triangle decorates the top of the roofs of houses in Székely towns. The Székelys are a Magyar group, who – as remnants of Attila’s Huns – settled in the eastern border mountain region before Árpád’s Magyars entered and they still live there. Their ancient language, customs and institutions still survive with several, special characteristics, as shown on insert 23 (the original text’s image). I present a star, carved of wood, under it the Sun-disk and above it a star is visible, which decorates the top of a house.”<sup>1</sup>*

*„The ornamentation of the Székely-doors, which show eastern origin, is frequently represented in the cylinder-seals, which are in horse-shoe form and so the decorative elements of Erdély may already have originated from here.”<sup>1</sup>*



Rumanians: Many examples show the adherence to ancient customs surviving today. For example, when passing a meter and a half high, cone-shaped stone-heap, people express their respect, which may be the remnant of a custom of a solar religion. When reaching these stone-cones, they take off their hats and pray, even though they don't know the origin of this behavior. In their „kaluser” dance they dance around a lead-dancer, but in older days they danced around a wheeled mast, accompanied by music.

Saxons: On the feast-day of Saints Peter and Paul, they dance around a pole, under which they place presents, to appease the waning Sun. The Sun is also represented when, from the hill of the town, they roll down an ignited wheel or cask.

Slavs: The dance of the orbiting and howling dervishes is connected with Sun-worship.

**12. Her main work: "Dácia a római foglalás előtt" (Dacia before the Roman Occupation.)**

It is our important task to search out and restore Zsófia's main work, which she so carefully enlarged and considered very important. It may be possible that it can be found in some of the archives of the Kolozsvár Museum.

*„As I mentioned before, the newer data which have been until now unknown, and which are at my disposition and which would be impossible to enumerate now, I am going to disclose and explain in another archeological work, **including 2500 illustrations**. This print-ready work, which I have not been able to publish for several years, due to my already mentioned great illness, is going to clarify the **often unexpected successes that I achieved in my modest research work** .”<sup>1</sup>*

Antal Herrmann mentions in his memorial speech, entitled: „About Dr. Zsófia Torma”<sup>20</sup> – (It was delivered in our society’s general meeting of 1900) the following: „The **main work** of Zsófia Torma, **her great opus**, which is the result of her unceasing, feverish work, the fruit of her life and the basis of her immortality, has not yet been published. Even its manuscript has not been placed -- where it rightfully and properly belongs, as the explanation of her collection -- in the Erdély Museum.”

Zsófia mentions in her work „A római uralom előtti Daciának planeta – cultusáról”<sup>21</sup> (The planet cult of the pre-Roman Dacia) the following: „I did not get any clearer understanding from the study of the stone tools, and even less from the study of the bronzes, about the past of these long-gone people than I did from the data I got from the comparison of the religious symbolic language of the Thracian-Dacian religion and the Asian syllabary collection, which is identical to the Trojan, **which I plan to publish in a greater work**, which has been hindered only by a severe illness, from which recovery is difficult.”

„Zsófia Torma’s heart’s desire, when she lived her last years like a shadow, turning toward God, was only to publish her **great summarizing work**, which was complemented by several hundred illustrations by her favorite art teacher, Gábor Szinte, who was also from Déva”.<sup>6</sup>

She was an enthusiastic researcher of Dacia’s ancient archeology. It was not possible to publish her planned, well-prepared and decorated book, with images and pencil-drawings. This study contains – among others – signs *that could be letter symbols and personal marks*. The publication of her main work was hindered because Zsófia did not want to write what others have dictated, but her own convictions and deductions. Hampel would have liked Zsófia to be satisfied with the publication of a manuscript, in which only the typological description of her find is mentioned. However, she was really excited about her clay pieces showing written signs. Her diligent and conscientious work urged her not to accept this offer.

„Zsófia Torma herself is now also supported by great authorities, and she is working on a monograph which has the promise of great importance in the field of anthropology and archeology, and through them in the field of research concerning the entire human culture, and in which she wants to prove that there is little doubt one can raise that the ancient inhabitants of Erdély (Transylvania) and Troy were the once living people of Thracian origin.”, writes Sayce in his report.<sup>4</sup>

It appears that she planned to publish her work, which was written in Magyar, now in the German language. Maybe she saw in this a better solution to achieve her goal.

„The fact, that Zsófia Torma found the cultural connection between Tordos and Troy, and showed this connection, will remain forever her great merit in the international sciences. A few years earlier, she began a large work in German, in which she wanted to summarize the results of her researches; the many large picture plates were

*already finished, and the text was mostly finished also, but her health faltered and the work proceeded only slowly. Her heart was filled with sorrow, when she was thinking of the possibility of not being able to finish the work she had started. Her premonition came true. She suffered a stroke in the fall of this year which put an end to this noble life before she could finish her work. She was laid to rest in the cemetery of Szászváros ...”<sup>7</sup>*

Our last information about her main work *"Dácia a római foglalás előtt"* (Dacia before the Roman Occupation) is from 1961, when N.Vlassa, then a professor at Kolozsvár University, stated to Anna Walter that this work was in a state of deterioration, and the pencil drawings were faded, but even so, Kolozsvár University planned to publish them.

It would have been the duty of Kolozsvár University to restore this significant document. The truth is that this work, which is indispensable concerning the Magyar culture and history, disappeared. It would be important to search for it, to restore it and publish this manuscript.

### **13. Parallels between Heinrich Schliemann (1822-1890) and Zsófia Torma (1831-1899)**

Let us begin our comparison with the fact that Zsófia had to hold her ground in that age as a woman:

*„However it is good to know that, from the ranks of Magyar women, some were able to rise high in some fields of sciences, not just here at home, but even outside Hungary too, they were able to make their name known among the ranks of men in the same field of sciences.”<sup>4</sup>*

At the 1880 Berlin Conference, Zsófia also had the opportunity to meet with the discoverer of Troy, H. Schliemann. Both were considered amateurs. The Tordos finds showed great similarity to the Trojan finds, which helped to broaden the scope of their theories with the decipherment of these objects

The excavations and research of the lady-archeologist from Erdély, placed side-by-side in international sciences the Tordos and Trojan discoveries and also the studies of Zsófia Torma and H. Schliemann. This laid the foundation for the fame of researchers of these regions and the acknowledgment of their archeological research world wide.

According to Zsófia's memories: *„When Schliemann took this vessel in his hand, he remarked with amazement: „It seems, as if this Tordos picture had been drawn by the same hand as drew the picture on the altar in Troy.”*

Comparison<sup>1</sup>

H. Schliemann was an advanced thinker, who considered the females as equal partners, and this included Zsófia too. He shared his scientific views with his second wife Sophie, whom he took along to his scientific meetings, and with whom he debated themes concerning subjects relevant to his research. A good friendship developed between Zsófia and Sophie and also Anna, the wife of J. Tanke, a German anthropologist.

Both H. Schliemann and Zs. Torma actively conducted excavations and their deductions came from the material of their finds. Zsófia ventured on trips of several days during her excavations. Both were active participants at international scientific meetings, where they presented the results of their own collections. They often referred to one another's data and views, by which they were able to support one another's results.

In Zsófia's collection, one can find the words *planet and cult* and symbolic language concerning the Sun. For example, the clay wheels and clay-pearls with a cross section of 6-9 cm. showed the same characteristics as H. Schliemann's Trojan finds. H. Schliemann mistakenly stated that these pearls were spindles, but contrary to this opinion, Zsófia believed that they were „probably used as prayer-beads.”

There was one shadow that was cast upon the friendship between these two scientists: when Zsófia asked Schliemann in 1882 to write a foreword to her planned book, the researcher refused to do so, claiming to be occupied. This also proves how hard it was to be a female researcher in those days.

**14. Sumerian traces in Erdély I., *Ethnographische Analogien: Ein Beitrag zur Gestaltungs- und Entwicklungsgeschichte der Religionen: Sofie von Torma.*, Jena, 1894 (with 127 forms and 8 tables)**

Through this work, which Zsófia was able to publish outside Hungary in her lifetime, and which brought her great acknowledgment, I would like to illustrate the greatness

of this lady scientist. It is important, that we mention here, that in those times, many scientific fields had just begun to open their wings and the global knowledge in the field of archeology was sketchy.

First of all, her study in German interpreted the eastern connections of her several hundred finds, accompanied with the help of illustrations. Her critic was Henrik Finály (Erdély Museum, yr. 1894).

*„According to Babylon’s cuneiform inscriptions, the ancient population, the Sumerian-Akkadian people, belonged to the Turanian race and, comparing their letters, carved onto stone and clay tablets, and the attributes – symbolic markers of their ceremonies, I presented them in detail with pictures in my illustrated work, entitled **Ethnographische Analogien**. Jena, 1894. These ancient ethnographical data are reflected in the customs and religions of today’s populations, which settled on top of these ancient layers in the same way as they already existed in Troy, among King Priamus’ Thracian people; as a consequence, the hiero-ideograms and inscriptions of the symbolic language represented on the objects are the same, and fully express the religious ideals of the Babylonian, Trojan and Dacian priests. These inscriptions were carved onto my collection of little idols and different ritual objects in such a manner, that the decipherment of these symbolic writings can only be achieved with a similar method of interpretation to provide success.”<sup>2</sup>*

Before the publication of Zsófia’s study, the international scientific community believed that all of the marks on her finds and the Trojan finds were only the maker’s signs or owners’ stamps, and in the worst case only decorations. In this light, the work shows the genius of this lady scientist.

Zsófia shows in detail in this work the archeological data upon which her work rests, and on which the present population’s belief system, customs, traditions and ceremonies may rest. Through her finds, she found similarities between the ancient cultures of Mesopotamia and the Carpathian Basin.

*„Similarly, it was to my great satisfaction, that my illustrated study shown in Jena was reviewed by Dr. Brinton in Philadelphia. .”<sup>2</sup>*

In this work, Zsófia pointed out that archaeologists did not pay attention to the cultural remnants of the Geta-Dacian-Thracian people, even though there were existing finds at hand. So she called attention to the sparse information concerning the culture of the Thracian people. According to her, their ancient culture based upon

their mythology and their religion's written culture, which originated from the Babylonian, and also their evolutionary history were inherited by other peoples too.

Initially, different peoples, independent from one another, considered the Sun and the Moon their deities. The tulip-tree symbolized the tree of life of the Sun god. Thanks to Zsófia's observational skills and amazing logic, the connection between the religious beliefs, ceremonies and folk-customs of different peoples became clear, and from these she drew startling deductions concerning the relationship of these peoples, their belief systems, and their origin.

One can explain, for example, on the basis of the Prometheus legend, the reason the priest goes down on one knee during a religious ceremony, holding a flaming altar over his head, with flames drawn from the sun. The picture of this flaming altar can be found on several Trojan prayer-beads and on many vessels connected with religion, found in Tordos.



This is a Babilonian magus, who is able to bring down the flame of the sun's fire from the sky onto his altar. This representation can be seen on several Trojan clay globules, and on the base of a Tordos clay-vessel.

Zsófia stood strongly by her opinion, as we can also read in this work: *„Furthermore, I state that the culture of the ancient Italians, Etruscans, Illyrians, Celts and Pelasgians is the same Thracian inheritance, as their Greek variants. Moreover, I have also stated now for a long time, that the Greek and Latin cultures, which later reached a higher standing were possible through their mutual contact with the Thracian people, their social closeness, which helped influence one another and their cultures and the culture trends which emerged from these facts.”*<sup>1</sup>

Figures wearing human or animal masks could be found in Zsófia's collection and were connected with the planet cults, thus helping the priests, who wore them in conducting their religious ceremonies.

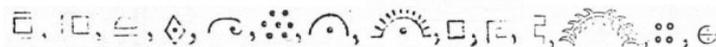


Ceremonial vessels

We can consider as specialties the vessels that show either animal heads or human faces. The latter were vessels, which were placed as head-gear and these animal heads or human faces were used as decorations. The origin of these finds can be traced back to the ceremonies of priests, in which they represent the Sun or Planet gods, or in other words they symbolized the time of stepping into one of the zodiac cycles. By using the appropriate figures, they expressed the sign of the zodiac into which they were stepping. In Tordos the signs of Scorpion and Crab were found on the cylinders, which were used by the priests, when they stepped into those zodiac signs.



*The symbols which were connected with the myth of Astarte and also the deer-headgear, I had to discuss in more detail because they were connected to the portrayal of a mythological head-gear which remained in fragments on a ritual clay vessel in Tordos too.* “<sup>1</sup>



Zsófia called these signs secondary stamp signs, which have symbolic meanings. We can similarly say of the Sun-wheels and Half-Moon, the stars, branches or tiny globules, that they are the remnants of written or religious symbols. Zsófia's huge collection increasingly convinced the scientific world of the need for changing their opinions:

*„I am certain, that the hitherto unknown data of my collection in the different branches of archeology and my deductions will take those scientists who study them in a completely new direction, so that they will have to withdraw their former statements or change them.”<sup>1</sup>*

A concrete example of this is the case of Lindenschmitt and Schliemann. When they viewed Zsófia's finds in 1882, along with some of the more important pieces, they stated the following: *„that regrettably up to now, they have adhered to theses, which they had stated about fifty years ago, and which have since been mercilessly*

overthrown by repeatedly emerging finds .” 1

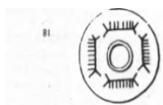


The erudite Asian double-headed eagle can be found as an example on the rock-carving of Pteria-Bogházkő on Khetan land, showing a religious procession. According to Champollion, the members of the Khetan federation were formed from a Scythian population. Their territories embraced Asia Minor, to which Armenia, Syria or Halysto also belonged.

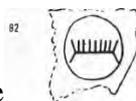


The horse-shoe type decoration was used as altar-decoration.

„Today, these symbols are viewed by astronomers and astrologists as the sign of the Lion, and it is very probable that in very ancient times, during the procession of Babylonian priests, they also symbolized the Sun’s cyclical entry into the cycle of the Lion. I, myself, am of the opinion that the often present god-symbols on the cylinder seals, like the Fish, Scorpion, Crab or Scales, represent the Sun’s entry into the zodiac with these animal representations.” 1



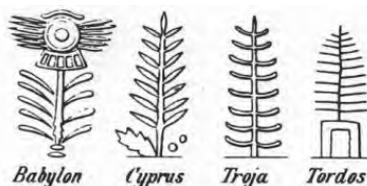
Trojan clay globule



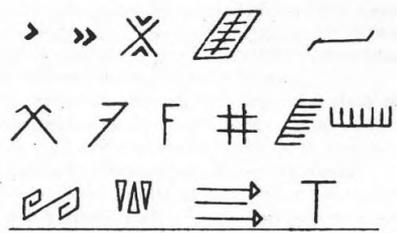
The bottom of a Tordos vessel.

“I, myself, believed, already in 1892, when I held my lecture at the Archeological Congress in Frankfurt-on-Main, that these clay-globules and the figures on them had a symbolic character.” 1

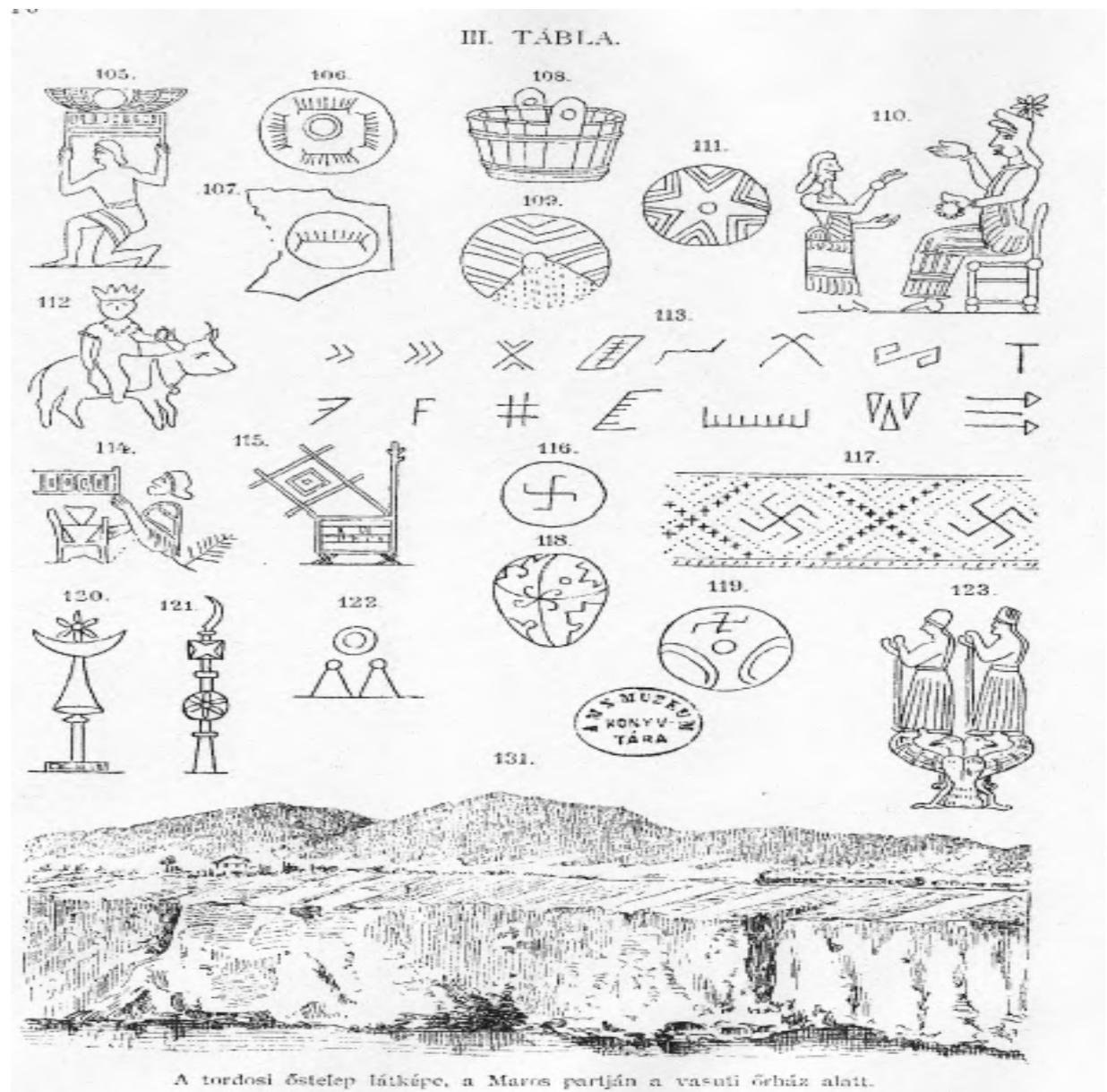
The tree of life was the symbol of those gods, who repeatedly died, representing the periodic rotation of years, months and days.



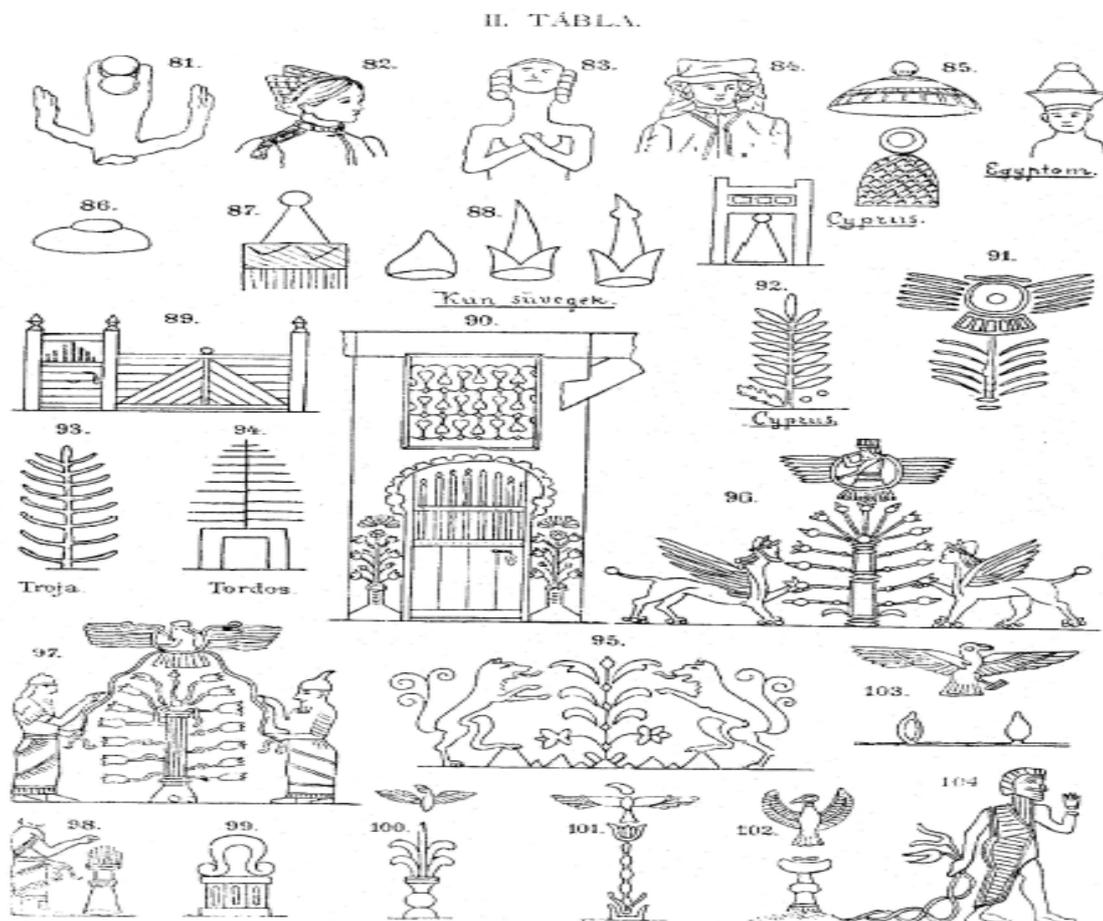
The Babylonian influence is obvious in the motifs on the finds, which express a similar way of thinking, belief system and religion of the people who prepared these vessels.



Zsófia gave a version of the original Magyar manuscript to Antal Hermann as a sign of her friendship. He donated it, as an honored relic, to the Historical and Archeological Museum of Hunyad County, for their library.

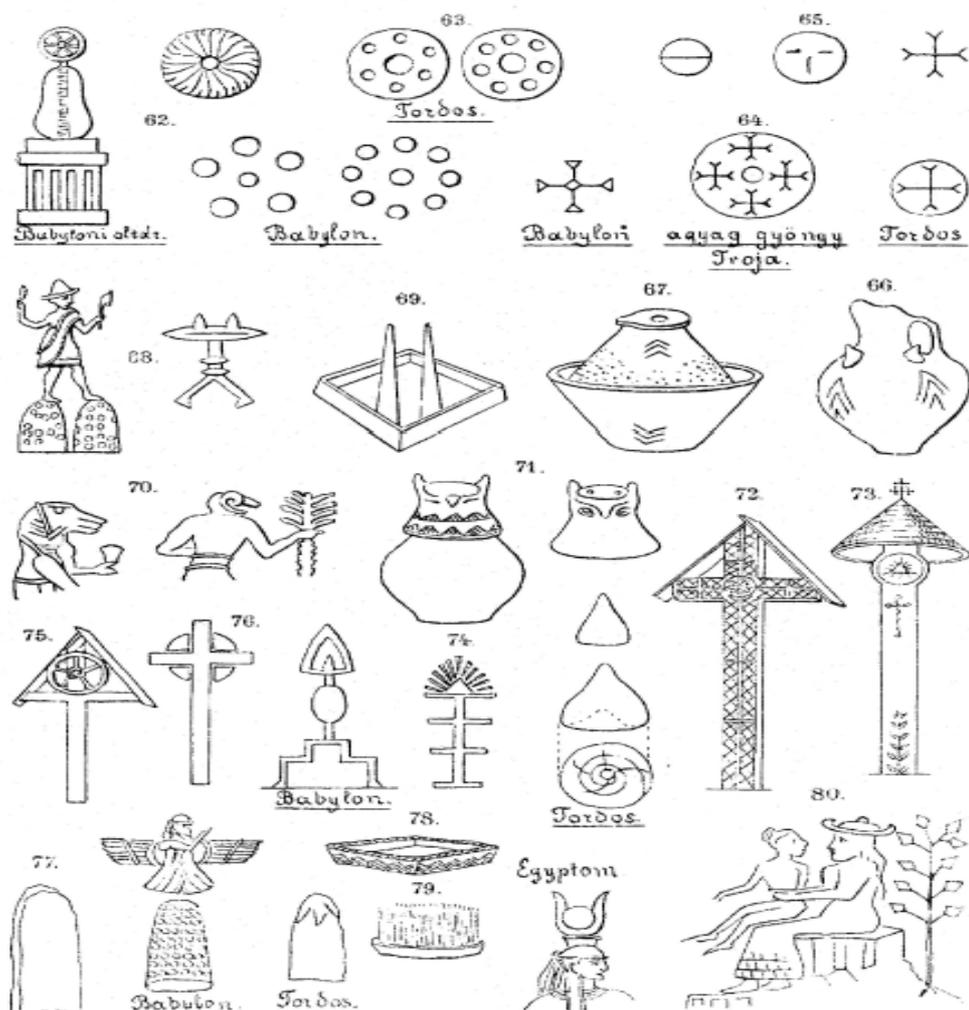


Tordos finds and the drawings as visual aid.<sup>22</sup>



Tordos finds and the drawings as visual aid<sup>9</sup>

## I. TABLA.



Tordos finds and the drawings as visual aid.<sup>9</sup>



Finds of the Nándor-cave complex <sup>23</sup>

### 15. Zsófia Torma's studies and studies about her:

**1879 – Torma Zsófia: Hunyadvármegye neolith – kökorszakbeli telepek, (Neolithic Age of Hunyad County – Stone Age Settlements)** Erdély Museum (This work gained recognition in the Segesvár /today Rumania, Sighișoara/ National Congress of Historians. This is her first archeological work, her first recognition. 50 pages with 9 tables.)

**1880 – Torma Zsófia: A nándori barlangsoportozat, (The Nándor Cave Complex)** Erdély Museum (The precise excavation sites)

**1882 – Torma Zsófia gyűjteményéről, (About Zsófia Torma's collection),** Vasárnapi Újság (no. 625.)

**1884 – Lajos Kossuth,** a letter of salute from Turin

**1887 – Torma Zsófia: A római uralom előtti Dáciaának planeta cultusáról (Dacia's pre-Roman Planet Cult)** Erdély Museum

**1894 – Torma Zsófia: *Ethnographische Analogien. Ein Beitrag zur Gestaltungs- und Entwicklungsgeschichte der Religionen, Erdély Museum*** (The effect of this little booklet resulted in several invitations to Europe's universities. European historians, archaeologists, ethnographers and Sumerologists expressed intense interest in the results of her research.)

**1896 – Torma Zsófia: *Hazánk népe ősmýthosának maradványai, Deés, (The Remains of the Ancient Myths of the People of our Country, Deés)*** She wrote this for the ladies' millennial memorial booklet of Szolnok-Doboka County, expressly for her fellow ladies.

**1897 – Torma Zsófia: *A tordosi őstelep és hazánk népe ősmýthosának maradványai (The Ancient Settlement of Tordos and the Remains of the Ancient Myths of the People of our Country)***, Hunyad County, Monograph, Budapest

**1899 – Dr. Torma Zsófia, a tudós hölgy halálának híre (Dr. Zsófia Torma, the News of the Lady-Scientist's Death)**, Vasárnapi Újság, Obituaries, no. 47, p. 793, Budapest.

**1901 – Téglás Gábor: *Torma Zsófia emlékezete (In Memory of Zsófia Torma)***, Yearbook of the Historical and Archeological Society of Hunyad County, Déva

**1901 – Hermann Antal: *Dr. Torma Zsófiáról, (About Dr. Zsófia Torma)*** Yearbook of the Historical and Archeological Society of Hunyad County, Déva

**1902 - Torma Zsófia: *Hunyad vármegye földjének története az őskortól a honfoglalásig (History of Hunyad County from Prehistory to the time of the Homecoming)***, Hunyad County Monograph, Budapest

**1941 – Roska Márton: *A Torma Zsófia – Gyűjtemény az Erdélyi Nemzeti Múzeum Érem- és Régiségtárában (The Zsófia Torma Collection of the Erdély National Museum's Medal and Antiquities Collection)***, Minerva, Kolozsvár

**1972 – Torma Zsófia levelesládájából, (From the Correspondence of Zsófia Torma), A Selection: Introduction and notes written by Pál Gyulai**, Kriterion, Bucharest

**1973/ 2008 – Torma Zsófia: *Sumér nyomok Erdélyben (Sumerian Traces in Erdély)***, Magyar Ház Publ., 2008, Budapest Reprint **Sumerian Traces in Erdély (Ethnographische Analogieen. Ein Beitrag zur Gestaltungs- und Entwicklungsgeschichte der Religionen)**, translator István Foyta, co-writer Gábor Jáki) Magyar Őskutatás - Anna Fehér Publ. Buenos Aires, 1973

**1992 – László Attila: *Torma Zsófia és régészetünk kezdetei (Zsófia Torma and the Beginnings of our Archeology)***, A HÉT

*1999 – Holt lóra patkó - tanulmányok Torma Zsófia (1840?-1899) emlékezetére, Horse-shoes on a Dead Horse - Studies in memory of Zsófia Torma (1840?-1899),* edited by János Makkay, Budapest

*2008 - Torma Zsófia: Ethnographische Analogien – Sumér nyomok Erdélyben (Sumerian Traces in Erdély),* Magyar Ház Publ., Budapest

*2009 - Friedrich Klára: Torma Zsófia, egy asszony a magyar régészet szolgálatában (Zsófia Torma, A Woman in the Service of Magyar Archeology),* Erdélyi Örmény gyökerek, yr. XIII, pp.149-150, Budapest Ancient Armenian roots, yr. XIII, pp.149-150, Budapest

#### **16. Zsófia Torma Collection, National State Archives - Subsidiary in Déva <sup>24</sup>**

Dr. Sabin Adrian Luca <sup>24</sup> is a professor at the Nagyszeben (Sibiu) *Lucian Blaga University*. In his book, we can read about some examples of Zsófia's collection and legacy, which can also be accessed on the Internet, as seen below:

**Sabin Adrian Luca: *Așezări Neolitice pe valea Mureșului (II) Noi cercetări la Turdaș – Luncă (Neolithic Settlements in the Valley of the Mureș (II) New archeological research at Turdaș-Luncă, I. The 1992–1995 Campaigns.)*** (Bibliotheca Mvsei Apvlensis XVII, ISBN 973-590-514, EdituraEconomică, 2001)<sup>24</sup>

**<http://arheologie.ulbsibiu.ro/publicatii/carti/cpvm/anexa1.htm>**

(The Zsófia Torma Collection from the National State Archives – Deva Branch/Fondul Zsófia von Torma de la Arhivele Naționale ale statului – filiala Deva)<sup>24</sup>

(Materials have been studied by Alexandru Sonoc (Lucian Blaga University, Sibiu)<sup>24</sup>  
Collection: Hunyad megyei Történelmi és Régészeti Tudományok Társasága – Dr. Torma Zsófia<sup>24</sup>

(Fond: Societatea de Științe istorice și arheologice a Comitatului Hunedoara – Dr. Zsófia von Torma./ Collection: The historical and archeological society of the Hunedoara County - Zsófia von Torma, Ph.D.)<sup>24</sup>

#### **40. Csomag (Pachet 40./Package 40.)**

##### **1-es számú Dosszié (Dosarul nr. 1./File no. 1.)**

**1.** Zsófia Torma's letter to her brother, Károly Torma (1844), planned text to Agh (Antal?). **2.** Zsófia Torma's essays (1847) – six pages. (Aufsätze Torma Sophie (1847). **10.** Poetry for Zsófia Torma from Dániel Dózsa, July 25, 1853. **11.** Letter from Zsófia Torma addressed to the editor of her family periodical on July 18. **13.** A Magyarhoni Földtani Társulat acknowledged Miss Zsófia Torma as ordinary

member and ordered the publication of this letter of acceptance. Dated Pest, February 15, 1868. **14.** Eulogy of Lajos Deák, teacher at the Szászváros Evangelical Reformed High School for the second-year law student, Imre Branitskai Nagy of Nagy Enyed, in Szászváros, the 5th of March, 1869. **18-19.** Magyar Polgár Review, X, 132, June 11, 1876 (Kolozsvár), page 3., contains drawings of the Tordos finds. **20.** A Program of Light Music from Count István Széchenyi's Salon, **21.** Programm für die in Broos am 21., 22., 23. und 24 August 1880 stattfindende Hauptversammlung des Gustav-Adolf-Vereines und die 33. Generalversammlung des Vereines für siebenbürgische Landeskunde: Fräulein Sofie von Torma hat die Besichtigung prähistorischen und paläontologischen Sammlungen während der Dauer der Vereinstage, von 7. Uhr Früh an, bis zum Beginne der Sitzungen, bereitwilligst freigestellt **22-25.** Correspondenz-Blatt der deutschen Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, nr. 9, 10, 11 (Sept., Okt. u. Nov. 1880): Bericht über die XI. allgemeine Versammlung der deutschen anthropologischen Gesellschaft zu Berlin vom 5.-12. August in Verbindung mit der ersten Ausstellung vorgeschichtlicher und anthropologischer Funde Deutschlands vom 5.-21. August 1880 (Prof. Dr. Johannes Ranke, General Sekretär der Gesellschaft): A. Verzeichniss der Aussteller bei der Ausstellung vorgeschichtlicher und anthropologischer Funde Deutschlands – fila 24: Torma, Sofia v., Broos, Siebenbürgen; fila 24 sq. B. Mitglieder-Verzeichniss der XI. Versammlung: v. Torma, Fräulein, Gutbesitzerin, Broos in Siebenbürgen. **26-32.** 1880 október 20.-i levele Torma Zsófiának Téglas T.-hoz **33-35.** Anszug aus dem Verhandlungen der Berliner anthropologischen Gessellschaft. Sitzung am 11. November 1882 (E. Krause: Ein neues Verfahren zur Corservirung der Eisen-Alterthümer). **36-37.** Drawings on parchment of the Tordos archeological finds (the bottom of vessels, or plates) – two pages. **38.** Extracts from an archeological periodical. **39.** Extracts ( from the AVSL-?) with the engraving of a statuette **40.** Extracts ( from the AVSL-?) with the engraving of a statuette. **41.** Extracts from an archeological periodical. **42.** Extracts from an archeological periodical.. **43.** Extracts from an archeological periodical. **44.** Extracts ( from the AVSL-?) with the engraving of a statuette. **45.** Extracts from an archeological periodical. **46.** Extracts from an archeological periodical.. **47.** Extracts ( from the AVSL-?) with the engraving of a statuette **48.** Extracts from an archeological periodical. **49.** Extracts from an archeological periodical.

**50-55.** Excerpt of a Magyar publication concerning the archeological discoveries in the Tordos-Szászváros region, and it seems, that (according to the structure and image), that it is the translation of an article by K. Gooss, or pages from the History of Hunyad County.. **60-62.** An excerpt from the Verhandlungen der Berliner

anthropologischen Gesellschaft (a special meeting of January 26, 1895) A. Voss: Steinwerkzeugen mit Schäftungsrillen. **63.** Zsófia Torma's article (a draft) concerning the plan of a bronze object (?) **64.** Copy of a document from the Middle Ages, dated 1412 AD. **65.** A document compiled in Magyar. **66–72.** Calendar excerpt with financial documents. **73.** Documents concerning the Count of Burgundy and the Torma family. (Magyar composition). **74–75.** A document written in Magyar. **76.** Archeological notebook. **136.** A document written in Magyar. **137–140.** To the Privilegialis adiucatoria translated by József Torma into the Magyar language (the holdings of the Makray family and their lands in Hunyad County, in which the Nádor is included.) **153–154.** Präsenz-Liste der Theilnehmer an der Anthropologen-Versammlung zu Wien (5.–10. August 1889: f. 154: Fräulein Sophie v. Torma, aus Szászváros in Siebenbürgen). **155.** Bank statement. **156–158.** A document written in Magyar.. **159.** A study written in German and French in which Zsófia Torma explains the importance of her archeological collection, written by the lady-scientist sometime after 1889. **160.** A document written in Magyar.. **161.** Description of how to use an electronic machine. **162.** A financial document written in Magyar. **164–169.** Excerpt from the Verhandlungen der Berliner anthropologischen Gesellschaft, Sitzung vom 30. April. 1898; A. Voss, Nadel, Fibel und Gürtelhaken. **170.** A rough draft of a letter from 1898 to Dr. Schneller. **171.** A rough draft of Zsófia Torma's letter of December 16, 1896 to Empress Elizabeth concerning the Ethnographische Analogien which deals with her own work and sent to the Imperial Library (written in Magyar) and dedicated to Emperor Franz Joseph. **172.** A document written in German.. **173.** Hunyad. Folyóirat, a weekly publication with varied content (VIII, 17, April 26. 1884– Déva): in connection with the speech of Gábor Téglás titled „Öskori emberi nyomok Hunyad megyében” (Ancient Human Traces in Hunyad County). **174.** The same manuscript (XII, 14, April 7, 1888) – in connection with the arrival of the Csángó people in Déva. **176** sq Szászváros periodical (III, 46, November 18, 1899): obituary of Dr. Z. von Torma (Érd Múz, V–VII, 1899). **178.** A bill. **179.** Notes from a Magyar newspaper about a Magyar (Makray Aladár), who reached Mexico. (Oaxaca, 1891). Zsófia Torma is a member of the Makray family. **181.** A document written in Magyar. **182.** A letter from the Library of the Hungarian Academy of Sciences to Zsófia Torma. **184.** A small note from Zsófia Torma in Magyar. **185.** A note in Magyar composed by Zsófia Torma to Count Franz von Thun–Hohenstein, the retired colonel of the 14th Equestrian Regiment, to Prince von Windischgrätz under the direction of the elevated and sublime ruler, the Austrian Franz Ferdinand. **186.** Calculation toward the buying of certain articles. **187.** Calculation toward the buying of certain articles.. **188.** Babylonian poems in the Magyar language. **190.** A letter

written in Magyar **191**. Rough draft of a letter to the Chapter of Brünn (May 12, 1898.). **192**. A letter from the Kolozsvár Royal Franz Joseph Society and the Publishers of the Erdély Museum on March 23, 1900. **193**. Letter of condolence from the landowner Mihály/Mihaiu of Szászváros (January 4, 1900.) **194**. Publishing Society of the Erdély Museum on December 6, 1899 (composed in the Magyar language). **195**. A bill (in Magyar) **196**. A letter from the Library of the Kolozsvár Franz Joseph University dated November 27, 1901, (composed in the Magyar language). **197–216**. Cards, invitations/notes. **197**. Sofie von Torma. **198**. Franz Liszt. **199**. Countess de Hadik–Barkóczy **200**. Prince Paul Poutjatin from St. Petersburg. **201**. Chief physician of Royal Hungary's iron factory, Dr. Mór Büchler of Vajdahunyad. **202**. Captain Stipek and his wife. **203**. Owner Makray. **204**. Countess Bertha Kornis, from Brünn. **205**. Model of a Celtic bronze which was found on the southern border region in the mountains and was made of Talkschiefer. **206**. Prince Pál Poutjatin and his Princess **207**. Zsófia Torma. **208**. Gyula Móczár, D.D.S. **209**. Lady de Torma–Makray (widow). **210**. János Eszterházy. **211**. Prince Paul Arsenievitch Poutjatin. **212**. Rupertushof (picture of the building). **213**. Zsófia Torma (photograph). **214**. Zsófia Torma (photograph). **215**. Carla Stipek–Pehm. **216**. Zsófia Torma.

## **2. Dosszié/1860-1899 (Dosar nr. 2/1860–1899/ File no. 2/1860–1899.)**

Family correspondence, documents and notes concerning expenses and income of Zsófia Torma, member of the Historical and Archeological Society of Hunyad County.

(Family correspondence, documents and expense and income notes of Z. von Torma, member of The Historical and Archeological Society of Hunedoara County / Corespondență familială, acte și însemnări de cheltuieli și venituri ale Z. von Torma, membră a Societății de Istorie și Arheologie a Comitatului Hunedoara)

1–2. Letter of Luiz Torma (October 20 1860). 3. Letter of Luiz Torma (January 23, 1861). 4–8. Letter of Zsófia Torma (July 2, 1868.). 9–10. Letter to László Torma (?) (October 9. 1870). 11–12. Letter to László Torma (?) (December 14, 1870.). 13. Letter to László Torma (?) (March 7, 1871). 14. A document in the Magyar language. 15–16. A document in the Magyar language 17–18. Letter to László Torma (?) (May 23. 1887). 19–20. Letter to Luiz Torma (March 2. 1872).

These are followed by unfinished letters, without dates, without expressed titles, in Magyar.

**3- Dosszié/1880-1899 (Dosar nr. 2/1880–1899/ File no. 2/1880–1899.)**

Archeological notes, research and studies in history, archeology and natural sciences, (Archeological notes, research and studies of history, archeology and natural sciences / Note arheologice, cercetări și studii de istorie, arheologie și științe naturale)

1–2. Notes, concerning mythology (the text was composed in German) 3. Branches of the family tree (origin) and the list of the Magyar Kings (up to the 16th century, beginning with Álmos, father of Árpád.). 4–5. Hebrew writing with explanation toward pronunciation. 6–7. Glacial periods and their fauna. 8–11. A document in Magyar. 12. A document in Magyar. 13–16. Curses by Ovid (translations from Latin). 17–18. A document in Magyar. 21–26. Documents in Magyar. (Notes concerning the Tordos discovery,). 27–28. Documents in Magyar (Notes concerning the Tordos discovery). 29–36. Linguistic and historical notes concerning the origin of different Balkan groups of people. 37–94. Notes in the Magyar and German languages concerning the Tordos discovery. 95. Family tree of the Pongrác family. 96–210. Agendă with notes on archeology, in Magyar. 211–274. Book with archeological notes in the Magyar language. 275–304. Book with archeological notes in the Magyar language.

Different information can be read about Zsófia Torma and about the age, in which she lived, in the Magyar/Rumanian/German languages:

***Bibliography***

***(Bibliografie):***

<http://arheologie.ulbsibiu.ro/publicatii/carti/ch/literatura.htm>

***Maros River Settlements: Tordos – Lunca/ Asezari pe valea muresului Turdas – Lunca:***

<http://arheologie.ulbsibiu.ro/publicatii/carti/cpvm/introductere.htm>

***Maros River Settlements: Tordos – Lunca, II fejezet / Asezari pe valea muresului Turdas – Lunca, capitolul II:***

<http://arheologie.ulbsibiu.ro/publicatii/carti/cpvm/capitolul%202.htm>

***Archeological repertory of Rumania, Archive Of The 'Vasile Parvan' Institute Of Archeology - Site Location Index:***

<http://www.cimec.ro/scripts/arh/rar-index/sel.asp?nr=29&Lang=EN&NrSel=0&IDRap=3081>

***The Blooming Stage: Contribution from the Late Neolithic cultures:***

[http://www.brukenthalmuseum.ro/pdf/Biblioteca\\_Brukenthal/XXXIII/22%20overvieu%20Blossoming%20A.pdf](http://www.brukenthalmuseum.ro/pdf/Biblioteca_Brukenthal/XXXIII/22%20overvieu%20Blossoming%20A.pdf)

***Prähistorische bronzefunde: Prehistoric Bronze Finds***

[http://books.google.se/books?id=CujvobdvDEsC&pg=PA169&lpg=PA169&dq=Muz eul,+aiud,+torma&source=bl&ots=LY-i1I3j0c&sig=pvV1LTIfGqWS8S3MTrUX\\_NcTpeg&hl=en&sa=X&ei=c2KFUMfIKc\\_S4QTopYHgCA&ved=0CEEQ6AEwBTgU#v=onepage&q&f=false](http://books.google.se/books?id=CujvobdvDEsC&pg=PA169&lpg=PA169&dq=Muz eul,+aiud,+torma&source=bl&ots=LY-i1I3j0c&sig=pvV1LTIfGqWS8S3MTrUX_NcTpeg&hl=en&sa=X&ei=c2KFUMfIKc_S4QTopYHgCA&ved=0CEEQ6AEwBTgU#v=onepage&q&f=false)

One can read the following, received as gift from Károly Torma:

***Bibliografia lucrarilor stiintifice ale membrilor Institutului de Istorie din Cluj: (Bibliography of the Scientific Works of the Members of the Historical Institute of Kolozsvár.):***

[http://www.history-cluj.ro/Istorie/Ro/Bibliografia\\_stiintifica.htm](http://www.history-cluj.ro/Istorie/Ro/Bibliografia_stiintifica.htm)

***Așezările rurale din Dacia romană intracarpatică (Rural settlements from Dacia within the Roman Carpathians)***

<http://arheologie.ulbsibiu.ro/publicatii/bibliotheca/popa/repertoriu%20c.htm>

**17. How can we erect a worthy memorial for the first Magyar lady-archeologist?**

Why is Dr. Zsófia Torma's work important?

- 1) She was the first to uncover the Neolithic TORDOS culture, which she unceasingly examined for twenty years.
- 2) We can ascribe to her the discovery of the first European writing, through the examination of 6-7,000 year old potteries.
- 3) Zsófia already demonstrated in 1879, that there was a connection between the Tordos signs and the Assyrian – Babylonian signs

At that time she brought attention to the rovás (runic) signs found in her collection, showing a comparison between these signs and the ancient Székely-Magyar rovás signs (for example the letters „ny, zs, t and c”).

- 4) The rovás signs she studied, which today we call the Székely-Magyar rovás writing, attest to the fact that the Magyar presence in the Carpathian Basin goes back to ancient times.
- 5) Based on her archeological finds, she discovered similarities between the cultures of the Carpathian Basin and Mesopotamia.
- 6) It is our moral duty to preserve for posterity the results of Zsófia Torma's scientific achievement, her spiritual legacy, her works, letters, publications and notes and, last but not least, her once existing, rich collections.
- 7) **The Tordos finds increased to several thousand pieces (10,387).**

Zsófia's Tordos archeological collection was acknowledged and valued Europe-wide.

Her collection and manuscripts can be found in the following libraries: The Erdély Historical Museum in Kolozsvár (Muzeul de istorie a Transilvaniei din Cluj)<sup>24</sup>, also in the Enyed (Aiud; inv. 1151-1275,3313-3325)<sup>24</sup>, Déva (archives, see in Anexa 119)<sup>24</sup>, the Arad (as part of Márton Roska's excavations from 1910)<sup>24</sup>, the Budapest, and Berlin libraries.

#### **We can learn about the fate of her finds in the press releases of her time.**

Vasárnapi Újság (December 3, 1899, no. 49): *„Her publications are well-known among the scientists of cultured nations. The object of her main pride was her museum, which was created with the finds, which she collected and excavated herself and which was visited by many scientists from home and abroad, and acknowledged repeatedly. Some came to Szászváros from far away lands just to see her collection..”*<sup>7</sup>

**„The immediate fate of Zsófia Torma's collection”** Erdély Museum, 1900 Kolozsvár.

*„Following Zsófia Torma's death, it became necessary for her collection of antiquities, which had already been purchased by the Erdély Museum Society, to be taken over by the Medal and Antiquities section. Due to the lack of space, the only resort was to package the collection into crates and deliver it to Kolozsvár, where it was preserved, unopened, in a space appointed for this purpose.”*<sup>7</sup>

*„The size of our archeological section increased greatly, following the death of Dr. Zsófia Torma, through the material brought here. We are going to place aside one day to her memory, for she is mourned not just in the Magyar scientific circle, but the entire world, with the participation of the public; beyond this, her memory is forever kept alive in the Society of her creation, and can never be forgotten.”*<sup>25</sup>

*„We received the news of Dr. Zsófia Torma's death at the end of this year, on November 14, from Szászváros. Her important historic archeological collection was*

*already obtained in 1891 by our society and we could bring it home now, after her death. Our society was also represented at her funeral, and we will save her honored memory in our heart and her love for sciences will be preserved by her rich collection, for later generations too. With her death, the surplus of the buying price of 800 forints is freed and can be used to cover other needs.”*<sup>25</sup>

**„The immediate fate of the Zsófia Torma library”,** the Erdély Museum, 1903. Kolozsvár:

*‘László Makray from Felpestes, Hunyad County donated a part of Zsófia Torma’s library to the library of the E.M.E. (Erdély Museum Society), namely 177 works in 238 volumes, valued at 227 Crowns. The donor was elevated to the status of founding member.”*<sup>26</sup>

*„All nobility was unconditionally dedicated to helping the Magyar scientific life or that of Erdély to flourish, and supported all such initiatives. When Count Imre Mikó – the Széchenyi of Erdély – spoke up in support of the foundation of the Erdély Museum in 1857, Károly Torma was one of the first, who, with his donation of 500 Forints, became a permanent member of the Museum-society’s Board of Directors. As such, he was a special supporter of the **Museum’s** antiquities’ and medal section, which – one can say – was developed with his collection. The Museum society was formed finally in 1859. Its original constitution states that the Museum was formed for collections, the preservation of the collected objects, the research of the material, and in general, to cultivate the use of the Magyar language in the sciences. At the time of the foundation, the collection of the museum consisted of 15,439 books, 1083 documents, 128 gold, 2,841 silver, 1,738 bronze medallions, and also 10,092 archeological pieces, rarities of nature, minerals, animals and plants. One can have a glimpse of how significant the donations of the Torma siblings were .”*<sup>27</sup>

After the **forceful nationalization of the Erdély Museum Society in 1950**, Zsófia Torma’s material was distributed among different state institutions. The Medallion and Antiquities collection, together with the Medieval collection and the Early Neolithic stone collection, found a home in the Historical Museum of Kolozsvár, which is presently called Erdély’s National Historical Museum (*Muzeul National al Istoriei Transilvaniei, MNIT*). There was an exhibition of these materials organized in 2009. There is great probability that Zsófia Torma’s remaining works can be found here, such as her notes and her writings that have survived in manuscript form.

The Erdély Museum Society's own archives (which also contain the purchase documents of buying) were transferred after 1950 to the Kolozsvár branch of the

National Archives, presently: Kolozs County Branch of the Rumanian National Archive Directory -- Directia Judeteana Cluj a Arhivelor Nationale) and, since 2008 the material can be researched.

In the periodical of the *Erdély Museum*, one can read the published Zsófia Torma works on line too. (The periodical was digitized by the Erdély Museum Society.)

**<http://eda.eme.ro/browse?value=Torma%2C+Zs%C3%B3fia&type=author>.**

*Márton Roska* showed the Zsófia Torma collection in detail in his 1941 study. It can be read in Online format here:

**[http://adatbank.transindex.ro/html/cim\\_pdf1079.pdf](http://adatbank.transindex.ro/html/cim_pdf1079.pdf),  
<http://tormazsofia.ro/rola.html>**

The history of the collections of the Erdély Museum Society was published on the occasion of its jubilee in 2009, even though historian Zoltán Vincze's collection of the Medal and Antiquities chapter mentions *the very important collection of Zsófia Torma only sparingly*.

In the 2009 jubilee exhibit<sup>28</sup>, its curator and historian, *Dr. Mihai Rotea*, mentioned that Zsófia Torma's collection can be found at the Erdély Historical Museum (Muzeului Național de Istorie a Transilvaniei /MNIT) in Kolozsvár, (its address: Bástya / Daicoviciu u. 2. sz).



Dr. Mihai Rotea: <sup>28</sup>:

*„(Zsófia Torma) discovered neolithic dwellings in Torda, and several ceramics, tools, religious pieces and jewelry.” stated historian Michael Rotea. “Torma’s activities took place mainly in Szászváros, where she founded an archeological and ethnographical museum.”* <sup>28</sup>.

*Zsófia Torma’s material and notes were preserved at MNIT. She donated her manuscript collection to the Museum of Kolozsvár and its founder stated this was the most important collection of this institution. Moreover, she finished her studies in Kolozsvár and it is there she received her university appointment too .”* <sup>28</sup>

*The Erdély Digital Databank is the digital archive of the Erdély Museum Society, which was started in July of 2011. After the 1950 forced nationalization, **the Society started out again in 1990.** So presently it is occupied with the digitization and internet placement of the old collection.*

The following documents can be found -- among others -- in the Kolozsvár University Library's collection, according to catalogs:

- Hunyad-County's Neolithic finds (1879)
- Hunyad-County's Neolithic settlements
- Review of her excavations in the Nándor cave complex in the 1880 publication.
- The 1894 "*Etnographische Analogien*".

Zsófia Torma's honorary degree can be found in all probability in the Archives of Kolozsvár University, among the various documents of the Kolozs County Branch of the Rumanian National Archive Directory. The University Yearbooks can be a lot of help in finding them.

*The Historical and Archeological Society of Hunyad County does not exist under this name any more, but the Déva Museum, which the above society created in 1880, is operating today as the Museum of the Dacian and Roman Civilization.*

We can express our respect for this truly highly important legacy by saving it, or organizing it. (Her archeological collection's 10,387 pieces were bought by the Erdély National Museum's Medal and Antiquities department after she separated from them in 1891 for five thousand forints and 800 forints a month payments for life.)

*Besides her published books, the results of her research are also manifested in the spectacular collection that she created, which contained not only the Neolithic material, but also material from the Paleolithic era, the Bronze Age, Hallstatt and also the Dacian, Roman and Slav objects too. The collection was acknowledged Europe wide, and it was valued, and presently her manuscripts and also her rich correspondence are kept in safe conditions in the Erdély Historical Museum in Kolozsvár. (Muzeul de Istorie al Transilvaniei din Cluj).<sup>29</sup>*

It is absolutely necessary to erect and dedicate a memorial building to her with the goal of preservation, in which Zsófia's and also her brother Károly's, along with their father's studies would be collected, and also all objects that were connected with them. It would be good, if researchers and interested people could find in one and the

same place the father's, son's and daughter's works. This future building could fill the need of a museum, and also an open house. This rich collection could this way help the work of researchers. In order to execute this, and to preserve Zsófia's works legally, it would be well to create a FOUNDATION.



Torma- home in Csicsókeresztúr, in the past and today <sup>30</sup>



Károly Torma's house in Csicsókeresztúr along with his estate was sold in 1877 to the Naszód (today Rumánia, Nazad) school foundation <sup>30</sup>.

The FOUNDATION should call the attention of the scientific society to the groundbreaking activities of Zsófia Torma, the places of her research, her findings and the significance of her studies, about which she held lectures at international conferences. Her published works, collections and her correspondence with highly-regarded scientists attest to all this. It would be a matter of honor to fulfill Zsófia's big dream, the publishing of her work, entitled „*Dácia a római foglalás előtt*” (*Dácia before the Roman Occupation*). Based upon Zsófia's references, this big work contains many important deductions and two thousand illustrations, which would need to be restored first, since in 1961 N. Vlassa, the archeologist of the Kolozsvár Historical Museum mentioned, that quality-wise, they are in an unpublished state. For eight years, Zsófia sent petitions on this subject to the Hungarian Academy of Sciences, but in vain.

Among the drawings in the already presented material, one can identify some objects from Zsófia's collection, and on them Zsófia's name should be shown. These are finds that she collected with so much hard work.

We also would like to bring attention to the mistakes of the Academy of Sciences of that time, which did not dare then, and today does not dare to support Zsófia's advanced views.



Ebben a házban lakott Torma Zsófia a Szászvárosban (Friedrich Klára felvétele)

In Szászváros, on the house that Zsófia once owned house a tablet marked the name of its famous occupant. After the restoration, today's Rumanian owner did not give permission to replace this tablet.<sup>32</sup>

So, instead of a dedication ceremony for this tablet, on April, 28, 2012, Zsófia's followers remembered this outstanding Magyar archeologist in the Téglás Gábor School in Déva and on the next day, at the Szászváros Reformed Church<sup>32</sup>.

In addition, on April 29, 2012, to commemorate the lady-archeologist's 180th birthday, a lecture was held in Szászváros, in the meeting hall of the local Reformed Church and in Zsófia Torma's former house. The theme of the lecture was *The life and work of Zsófia Torma*, and concerned the dedication of the memorial tablet.<sup>32</sup>

## 18. Source Material

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Part I. , Gábor Jáki's study entitled: TORMA ZSÓFIA ÉLETE ÉS MUNKÁSSÁGA (ZSÓFIA TORMA's LIFE AND WORK); **Part II., Zsófia Torma: SUMÉR NYOMOK ERDÉLYBEN (SUMERIAN TRACES IN ERDÉLY)** – translated by István Foyta f; Part III., Gábor Jáki's work entitled: SUMÉROK MAGYAR FÖLDÖN (SUMERIANS ON MAGYAR LAND)
- 2 **Torma Zsófia: *Hazánk népe ősmýthosának maradványai, (The remnants of the ancient myths of the people of our country)*** Memorial publication of the Szolnok-Doboka Women, pages 33-36, (edutir Dezső Veress ) 1896, Deés
- 3 **Friedrich Klára: *Torma Zsófia régész nő pontos születési ideje, Honlevél, 2012 január (The exact date of birth of the lady-archeologist, Zsófia Torma, Honlevél, January 2012***

- 4 **Vasárnapi Ujság** (Sunday Paper), 39th issue, September 24, 1882, Budapest
- 5 **Friedrich Klára: *Torma Zsófia, egy asszony a magyar régészet szolgálatában,***  
(*Zsófia Torma, a lady in the service of Magyar archeology*)  
Erdélyi Örmény gyökerek (Armenian Roots in Erdély, brochure), vol. XIII,  
pp.149-150, 2009, Budapest
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<http://blog.xfree.hu/myblog.tvn?SID=&from=0&pid=&pev=2012&pho=07&pnap=&kat=2251&searchkey=&hol=&n=lambert>
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- 8 **(A [www.CIMEC.ro](http://www.CIMEC.ro) által ajánlott kulturális események),**  
<http://cimec.wordpress.com/tag/tartaria/>
- 9 **Torma Zsófia: *A tordosi őstelep és hazánk népe ősmýthosának maradványai,***  
(*The remnants of the ancient myth of the ancient Tordos Settlement and of our people*) Hunyad County's Monograph.: pp.3-16 , 1897, Budapest
- 10 **Deák Gerő: *A tordasi régészeti telepről*** (From the ancient settlement of Tordos) Magyar Polgár, Kolozsvár. vol.IX.. (1875) no. 254.
- 11 **Torma Zsófia: *Neolith kőkorszakbeli telepek Hunyad megyében,*** (*Neolithic settlements in Hunyad County.*) Erdélyi Museum, no. 5 , pp. 129-155, no. pp. 190-192, no. 7, pp. 193-211, Published by the Erdélyi Múzeum Egyesület, 1879, Kolozsvár
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- 13 **Vasárnapi Ujság**, (Sunday Paper) no. 41, October 15, 1882, Budapest
- 14 **Winn, Shan M. M.: *Prehistory knowledge*** (Virtual Museum of the Inscriptions), The Global Prehistory Consortium at Euroinnovanet,  
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<http://www.scribd.com/doc/60313572/9/Torma-Zsofia-igazsaga>

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- 18 Finály, Henrik:** *Ethnographische Analogien-recenzió*, Erdélyi Múzeum, no. 8, pp.560-563, Published by the Erdélyi Múzeum Egyesület, 1894, Kolozsvár
- 19 Roska Márton:** *A Torma Zsófia gyűjtemény*, (Zsófia Torma's Collection) Az Erdélyi Nemzeti Múzeum Érem- és Régiségtárában, (In the Erdély National Museum, Medal and Antiquities Collection) 38 pictures and 151 tables, (Kolozsvár, 1941): [http://adatbank.transindex.ro/html/cim\\_pdf1079.pdf](http://adatbank.transindex.ro/html/cim_pdf1079.pdf)
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- 21 Torma Zsófia:** *A római uralom előtti Dáciaának planeta cultusáról*, (*Dacia's Planet Cult Prior to Roman Rule*) Erdélyi Múzeum, no. 4, pp.73-7, Published by the Erdélyi Múzeum Egyesület, 1887, Kolozsvár
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- 26 A Torma Zsófia könyvtár közvetlen sorsa,** (The immediate fate of the Zsófia Torma Library) Erdélyi Museum, no. 5, p.282, Published by the Erdélyi Múzeum Egyesület, 1903, Kolozsvár
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- 30 Torma- udvarház Csicsókeresztúr, (Torma home in Csicsókeresztúr)**  
<http://lexikon.adatbank.transindex.ro/muemlek.php?id=392>
- 31 Friedrich Klára tanulmánya alapján, 180 éve született Torma Zsófia, az első magyar régész nő,** (*According to Klára Friedrich's study, Zsófia Torma, the first Magyar lady-archeologist was born 180 years ago.*)  
<http://budahazijudit.hu/mult/magyar-mult/796-180-eve-szueletett-torma-zsofia-az-els-magyar-regeszn>
- 32 Hunyad Megyei Magyar Napok:**  
[http://www.rmshunyard.ro/index.php?option=com\\_content&view=article&id=171%3Aiii-hunyard-megyei-magyar-napok-program&catid=1%3Afriss-hirek&lang=hu](http://www.rmshunyard.ro/index.php?option=com_content&view=article&id=171%3Aiii-hunyard-megyei-magyar-napok-program&catid=1%3Afriss-hirek&lang=hu)
- 33 Dr. Zsófia Torma: Hunyad vármegye őskori történelméhez : (Addenda to the ancient history of Hunyad county.) Three readings and one proposition / by Zsófiá Torma, Published: Athenaeum, 1882, Budapest**

The rovás writing has a great heritage in Scandinavia and is greatly honored there. It gives us great joy that Zsófia Torma was discussed in this light by Klára Friedrich, the great expert of rovás writing.

**II. Friedrich Klára : Torma Zsófia, egy asszony a magyar régészet  
szolgálatában** (*Zsófia Torma, a woman in the service of  
Magyar archeology.*)



(**Friedrich Klára - Torma Zsófia, egy asszony a magyar régészet szolgálatában.**  
(*Zsófia Torma, a woman in the service of Magyar archeology.*) Erdélyi Örmény  
gyökerek (Armenian Roots in Erdély, brochures), yr.XIII, pp.149-150, 2009,  
Budapest.)

I would like to show the life of Zsófia Torma, the world's first lady archeologist not  
in a chronological order, but according to subject matters:

1. Ahogy elkezdődött (The way it began)
2. Család és hazaszeretete (Her love for family and homeland)
3. Tudományos munkásságának főbb állomásai (The most important stages of her  
scientific work.)
4. Nőrégész – régésznő (The lady-archeologist – the archeologist lady)
5. Szakirodalmi tájékozottsága (Her familiarity with professional literature)
6. Kutatói alaposága és módszere (Her thoroughness and method of research)
7. Tudományos levelezése (Her scientific correspondence)
8. Őstörténeti felfogása (Her views of ancient history)
9. Díszítések, mesterjegyek vagy írásjelek? (Decorations, master-signatures or  
letters?)

10. Elismerése, méltatói (Those who acknowledged and appreciated her)
11. Mellőzése (Disregard for her work)
12. Meghamisítása (Falsifications)
13. Összegzés (Summary)
14. Feladataink (Our mission)
15. Új életrajzi adat (New data for her curriculum vitae)
16. Szakirodalom (Professional literature)

### **1. The way it began**

The children of the archeologist-historian father, József Torma, liked to play with the excavated finds and pottery shards, which sometimes covered the entire floor of their room. Zsófia was 13 years old, when Flóris Rómer, a Benedictine monk (1815-1889), the founder of the preservation of Magyar archeology and ancient artifacts, visited József Torma in Csicsókeresztúr, at that time asking about his excavations. But, ten years later, it was Zsófia's famous geological and paleontological collection that he came to visit and admire in Szászváros, a collection that Zsófia had gathered, often on very tiresome journeys, which lasted several days, and from which museums and paleontological societies asked for materials.

### **2. Her love of family and homeland**

Her father was not „just” an archeologist, but he was also legate of Belső Szolnok County in 1848 and a Member of the Parliament. The husband of her sister, László Makkay, was an officer in the Freedom Fight of 1848/49 in the army of József Bem. Her brother also volunteered at age 18 into the army of General Bem and he fought valiantly until the Zsibó (today Rumania, Jibou) armistice. After her parents' death Zsófia moved to her sister's home in Hunyad County, whose children she taught with love and patience. She adopted one of the children and she took care of this child along with her own son with great joy.

She realized the immense importance of her homeland in the fields of archeology, ethnography and paleontology and she wanted these to be known world wide. She felt it her duty, as a daughter of her country, to collect the deteriorating artifacts and preserve them, and for this she sacrificed her private life. *„...instead of the fleeting images of youth her spirit was involuntarily filled with more earnest deeds, and she paid attention with flaming interest to everything the home soil presented as natural uniqueness, or in the form of some antiquity...”* writes Gábor Téglás, her student, a geologist and archeologist from Déva.

In her later comparisons she emphasized the unique Magyar features, the tulip, the Székely-gate, Attila's Turul – Karuly bird and the tree of life that the Szászváros women embroidered onto their linens, -- among many others. She bore the costs of her travels out of the country, and her goal was to further the good fame of Magyar science.

### **3. The most important stages of her scientific work.**

In 1875, she began her excavations in the Tordos ancient settlement, which had been brought to her attention by András Vén, the Reformed teacher of her town, where, up to that time, only two school-directors had collected a few pieces from the riverbank of the Maros.

In 1876, she took part in the 9th International Congress for Ancient Archeology in Budapest, with nearly one hundred pieces of her finds.

In 1877, she was elected honorary member of the Szeben Honismertető Egylet.

In 1879, her first archeological work was published: *Hunyadvármegye Neolith (Kőkorszakbeli) telepei (The Neolithic Settlements of County Hunyad)*.

In 1880, her excavation of the Nándor cave-complex series was published.

In 1880, she was called to Berlin to the Great Congress of German Anthropologists, where Schliemann's Trojan finds were also shown.

In 1882, she studied in the museums of Germany; she took part in Frankfurt-on-Main in the XIII Great Congress of German Anthropologists and, in the same year, she also visited the ancient collections in Vienna, Budapest, Kolozsvár, (today Rumania, Cluj-Napoca) and Nagyenyed (today Rumania, Aiud,)

In 1884, she received Lajos Kossuth's first letter from Turin, paying homage to her.

In 1889, the Vienna Congress was a great disappointment to her, since there were not even ten people sitting on those chairs, who would have had appropriate fore-knowledge, which would have permitted them to understand her comparisons.

In 1894, her „*Ethnographische Analogien*” was published in Jena, which was greeted mostly with praise.

On May 24, 1899, half a year before her death, the University of Kolozsvár gave her an honorary doctorate.

#### 4. The lady-archeologist – the archeologist lady

When we hear about the world's first female archeologist, we are interested – beyond the respect we give her as a scientist – to find out what she was like. Zsófia Torma was intelligent, beautiful, noble and rich, to whom 25 men proposed, but she gave her hand not to one person, but to Magyar science. Not because she wanted to elevate herself above the rest of humanity, since she was very modest, as the final words of her „*Ethnographische Analogien*” states: „...*I wanted to omit all desire for fame and sensation. I saw the importance of my collection only in the fact that I wanted to place my finds into safety, by rescuing them from the waves of the Maros river, since there were no other appropriate collectors at hand. I did this, even though many prejudices and obstacles attacked me from many sides, and still continue against me today.*”

In spite of the problems mentioned by Zsófia, it was not the jealousy of her female companions that made her life sad. She mentions in her writing the praises she received from the lady members of the Szebeni Honismertető Egylet. She had very good connections, with Heinrich Schliemann's second wife, Sophie, who was also interested in archeology, and Anna, the wife of Johannes Ranke, a German anthropologist. She certainly handled and directed the affairs of her wealth and household with care, since she kept the letters from Anna Ranke, the wife of the German anthropologist, in which she sincerely thanked Zsófia for the carefully packed, beautiful fruit she received in München, from Szászváros.

She was the only woman among the lecturers at the 9th International Ancient Archeological Conference. The comic papers ridiculed the “crotchety young lady”, „*until the audience got used to the fact, that in her they found not the ridiculous „blue stocking” person of novels, but instead a real example whom they could honor and respect, although in our society this is rare, but thank God, even here it is becoming more and more frequent.*” (Gábor Téglás, student, archeologist.)

In 1896, she wrote expressly for her female colleagues an article, published in Szolnok-Doboka County Women's Millennial Memorial Publication, entitled „*Hazánk népe ősmythosának maradványai*” (The remnants of the ancient myth of our country's people.”

*She was famous for her charity work, and I am quoting Gábor Téglás again:*

*„...goodness and mercy coming from the heart have become regrettably sparse in the lives of the ladies coming from the old Magyar national homes, but they remained incorporated in every noble sense of the word in Zsófia Torma. She was there for the orphans and the pursued; she stood as a helper to the ones who needed help and in Szászváros, where so many families can give thanks for her rare goodness, her name will remain in memory through the times, just because of these facts...”*

The archeologist, who works in the field with a shovel in his hands, has to have the strength of a road-builder and the fine hands of a surgeon. Zsófia Torma stood the test

from the beginning with the men. All the neglect here at home, the constant refusal of her writings, the belittling of her finds, even on the part of those, whom she honored most at the beginning (József Hampel, Ferenc Pulszky, Pál Hunfalvy), broke her strength through her soul. She came to a point in 1881, when she asked Cardinal Lajos Haynald (1816-1891), to secure for her the job of a Magyar lady-in-waiting to Stefania, the wife of Crown Prince Rudolf, who was a Belgian Princess. Even though, most assuredly, she would have called attention to the virtues of her homeland, it is good, that this action failed, since, after this time, came her most important finds, among others, that it was not the Dacians, but a Turanian population from 3000 years earlier, whose remains she preserved, a population connected to Troy and Mesopotamia (Babylon, as it was called at that time), and saved them from destruction.

I have read in several places, that Zsófia Torma's results were attributed to her „ingenious female intuition”, as if one could gloss over the fact, that she was simply more intelligent and more diligent than her colleagues, whom she preceded by exactly thirty years. Her Tordos excavations, which began in 1875, were followed only in 1905, by a similarly Neolithic excavation in Vinca, near Nándorfehérvár, in which the written texts were much poorer.

The fruit of the work of this diligent lady-archeologist, her collection of 10,384 pieces, was bought by the Erdélyi Nemzeti Múzeum Érem- és Régiség-tára (The Medal and Antiquities section of the Erdély National Museum). Since she had spent her considerable wealth on her research and charity work, she could not secure a new housing for her collection in her older days, so she let it go for five-thousand forints and eight-hundred forints a month life-time stipend. Counting her finds piece-by-piece, her archeological finds would show a greater number, but many people asked samples from her and she gladly shared them, no matter how much work was expended in their excavation.

Here is an excerpt from the letter of an Oxford archeologist and historian, Francis Haverfield: *„...I hardly dare to ask, but as you know, archaeologists are very shameless, so could you please lend me a few pieces from these treasures? I would like to add to my collection three more idols, three vertebrae, and that interesting, four sided object...”*

Zsófia lent material happily, I suppose packed, to everyone. The archeologist from Oxford never invited Zsófia to Oxford to hold a lecture; others excluded her from professional literature and Heinrich Schliemann, whom she much honored and popularized, rejected her request for a foreword for her book (1882). Whether this happened because she was a woman, and it would have been uncomfortable for the leading man of science to refer to her work, or because she was a giving, helping character, it is hard to tell for sure from a distance of 130 years.

## **5. Her familiarity with professional literature.**

Zsófia was very well versed and up-to date in both the professional literature at home and that outside Hungary, even though in those days there were no computers to activate and to click the search button.

She supported her theses with the works of Magyar, German, French, English, Greek and Latin authors. She was familiar with Strabo and Berossos, as well as with the writing of Kristóf Lukácsi, based upon Armenian sources, entitled „*A magyarok őselei*” (The ancestors of Magyars), the newly printed book of József Huszka, concerning the Turanian decorative art, or the writings of Jenő Bánó, in which he compares the identical customs of Mexican Indians and the Magyars. She studied the myths and customs of different people, from clothing to dance.

## **6. Her thoroughness and method of research**

One can already form an opinion of her thoroughness in research by reading her list of sources from professional literature. She sent her finds to scientists in this field to study them, for example the metal objects to Otto Helmnek in Danzig or the petrified leaf-imprints to Dr. Kurtz in Berlin.

This thoroughness led her to use for the first time in the world the inclusion of related sciences in her archeological work: she consulted anthropologists, zoologists, chemists, linguists, botanists, historians, ethnographers, geologists, mineralogists, orientalist, historical sciences, numismatists. It is their work she used, or sent them finds to study.

With these she established connections between different fields, and a greater opportunity arose to study the origins of different cultures. This method led to her conclusion that the Tordos, Trojan and the earliest Sumerian cultures originated from a common source. In her „*Ethnographische Analogien*” we find comparisons in religious, astronomical and anthropological writing, linguistics, decorative arts and even dance culture.

## **7. Her scientific correspondence**

Besides this complex, many sided and comparative method, she also elevated to a scientific research level her correspondence with her colleagues. To accomplish this she needed to be in command of at least three languages and the professional international language of archeology. Her partner in correspondence was the already-mentioned John Lubbock (1834-1913), an English scientist, who, when he was elevated to lordship, chose at his initiation the name of Avebury, a stone circle akin to Stonehenge, and, in his book, entitled: *Prehistoric Times*, he showed Campagna's axe-cover on which there was rovás (runic) writing, which can be presented as being connected to the Magyar rovás.

Furthermore, she corresponded with Archibald Sayce (1845-1933), an English linguist and Sumerologist; Francois Lenormant (1837-1883) a French archeologist and Sumerologist, who determined the identity of the Sumerian and the Ural Altaic languages; Heinrich Schliemann (1822-1890), who found Troy in 1871 (under the hill of Turkey's Hissarlik); and the one, whose letters compensated her for all the slights she had suffered, the then 82 year-old Lajos Kossuth (1802-1894), who was also interested in ancient archeology.

## **8. Her views of ancient history**

The excerpts below are not exact quotations from her writing entitled „The remnants of our people's ancient myth”, from 1896. (Babylon = Mesopotamia, Sumer), Babylon's ancient people were, according to cuneiform scripts, the Sumerian-Akkadian people, who belonged to the Turanian race whose beliefs, ceremonies, writing and customs still reverberate, after 6000 years in the ethnology, life and customs of our Aryan people.(She used the expression „Aryan” to refer to people who started out, as she called it, on the Turanian plateau, the Scythian-Hun-Avar-Székely-Magyar population.)

The Sumerian-Akkadians, who also belonged to the Altaic family of nations, were of Turanian race, and it is from here that some Akkadian elements found their way into the Magyar language. (It was not known in those days, that the Akkadian belonged to the Semitic race, and the language and writing was not their own, they only adopted them.) She wrote the following of the Sumerian-Akkadian language: „That much is certain, that they stood closer to the East-Indian Dravidians, than the Türkish, or the Finno-Ugrians.” Interestingly, this coincides with the opinion of another scientist who was persecuted by the Hungarian Academy of Sciences, Bálint Gábor Szentkatolnai of Erdély, who believed that the language of the Tamils, the Dravidian, is related to the Magyar language. Although I have no knowledge that these two – Szentkatolnai and Torma – knew one another in person, they had a common friend: Antal Hermann (1851-1926), historian of literature and ethnographer. According to Zsófia Torma, the Székelys are Magyar groups, who, as the remaining Huns of Attila, settled in the eastern border mountain regions of Erdély, even before Prince Árpád's arrival, and still live there. The Magyars, upon their return, found Scythian people in the Duna-Tisza region, and as related people, assimilated into them.

*„The noble status of the number seven originated in the number of Babylonian planets, and became part of our ancestors' thinking, like the seven groups, seven dukes.... and the seven lions of the ancient Magyar coat-of-arms, representing their family.”*

*„But if the identical finds appear in so many group-forms, as in the cultic connections of my collection, where the Babylonian influences are so striking, it is without any doubt, that the makers of these finds, their creators, acted upon the same influences,*

*and that these artists, or master craftsmen belonged together, and the racial identity of their peoples cannot be in doubt, based upon the above.”*

The very early presence of the Magyars in the Carpathian Basin was established by Zsófia Torma, when she discovered that the deer, the carved antler of which was found in the Nándor Cave, and which lived in the last Ice Age, was familiar to the inhabitants of Erdély, and they used the form of the deer as decoration on their clay vessels, clothes and carpets, a decoration that was not derived from „cultural influences.”

### **9. Decorations, master-signatures or writing?**

Zsófia Torma was steadfast in her belief that the signs on the Tordos vessel fragments are writing-signs or letters. The non-Magyar scientists, with the exception of Lubbock, were not familiar with the ancient writing of the Magyars, the rovás-writing, and so they could not support her in this subject. The English linguist, Orientalist and Sumerologist, Archibald Sayce acknowledged that some Asian letters may be related to the signs on the Tordos finds, but because of the repeated use of the Zs and T rovás letters, he concluded that they must be decorations. Among the scientists at home, her brother, Károly Torma, who was an archeologist, was willing to accept these inscriptions to be only signs of names, master-signatures. Pál Hunfalvy strongly stated, disallowing the possibility of contradiction, that the Magyars did not have any writing before becoming Christians, and that the Hun-Székely rovás was invented by some scientists of the 17th century.

So Zsófia remained alone with her opinion, according to which, on her numerous clay disks, the ancient Magyar rovás writing and numerical signs can be found, among which she identified the following letters: NY, ZS, T and C. Apart from these, Sándor Forrai identified the rovás letters A, B, C, D, F, G, J, P, SZ, thanks to Mrs. Fehér, Anna Walter, who made 150 drawings accessible. János Makkay, professor of archeology, published in his wonderful book of 1969, entitled *The Tatárlaka Finds* a sign-collection, which he named the Tordos sign-group.

American researcher, Shan M. M. Winn published a book in 1981, in which he collected the signs of the Tordos-Vinca culture. He copied 320 signs from their fragments and grouped them according to various aspects. In addition to the previous ones, I found the CS, GY, I, end K, middle K, M, O, Ö, R, S, U, Ü, V, Z letters, and the BL, IB, ID, JD, ISZ ligatures; furthermore, the words BABA and SAS (doll and eagle) in cleverly drawn ligature form. So with the exception of E, LY, N, TY, 28 letters of the presently-called Székely-Magyar rovás writing can be identified on the Tordos, and the M in the Nándor find, which is also in Zsófia’s collection. It can be certain, that during another research, focusing on the rovás writing, the missing four letters would surface on the objects, on which the 1, 2, 3, 4, 5, 10, 20, 50, 10 rovás numbers can also be identified.

In modern times, Gábor Szakács had the opportunity to study the rovás letters in the Sun pyramid in Bosnia and, based upon these letters, the mutual consensus is that the Tordos-Vinca culture spread far more to the south, than it has until now been believed.

#### **10. Those who acknowledged and appreciated her.**

First of all, those of her homeland, the people of Hunyad County, who were interested in archeology and ancient history. Flóris Rómer(1815-1889), the founder of Magyar archeology. Count Géza Kuun (1837-1905), archeologist, Orientalist, Academician and Member of the Upper House of the Parliament. Gábor Téglás geologist, archeologist and professor at Déva (1848-1916). These last two were colleagues of Zsófia in the writing of the first volume of the book: History of Hunyad County. Bishop Arnold Ipoly, author of the Magyar Mythology, who declared of Zsófia's study concerning the Neolithic settlements of Hunyad County (1879): „*I have never read a better, up to the point study about ancient archeology.*” Rudolf Virchow (1821-1902), German anthropologist, university professor. Lajos Kossuth (1802-1894), premier of Hungary . Pál Gyulai archeologist, writer, the editor of the book „*From Zsófia Torma's Correspondence.*” (1972). Mrs. Fehér, Anna Walter who translated the *Ethnographische analogien* in 1973, with the professional added text of Gábor Jáki and published it in Buenos Aires. Miklós Érdy, doctor, archeologist, historian.(1974) Shan M.M. Winn,who worked up the Tordos sign-system and who mentioned Zsófia Torma in his book, which was published in 1981 in America. György Mandics, mathematician, wrote the following in 1987: „*The discovery of the European Neolithic age began in April of 1875, when András Vén, teacher in Tordos knocked on the door of Zsófia Torma with a knapsack full of broken pottery...*”. János Makkay, professor of archeology, published his book entitled: *Studies in Memory of Zsófia Torma* in 1999. Ida Bobula and Veronika Marton, Sumerologists. Magdolna Tulok remembered her in 1999 in the Havi Magyar Fórum, on the 100th anniversary of her death. Ferenc Badiny Jós gallantly stood up for her in his book: *Mahgar a Magyar*, because Géza Komoróczy, the professional mocker of the Sumerian-Magyar relationship, called Zsófia obsolete. Some other people who praised her were Irén Kiss and László Tábori, who organized in 2007 a memorial conference in the Magyarok Háza (Hungarian House) in Budapest. Along with Gábor Szakács, I called attention to Zsófia Torma's work and its significance in some 400 lectures concerning rovás writing, and exhibited her enlarged portrait along with that of Sándor Forrai in the lecture hall.

#### **11. Disregard for her work**

Zsófia Torma stood by her opinions, which she had formed in the course of her excavations, the collection of material, the study of her finds, and in her reading of the works of scientists in affiliated fields, whom she honored. Thus, she came into opposition with many honored authorities, who were considered at the pinnacle of their fields, and one of them caused not only damage to Zsófia Torma, but influenced

the entire international judgment of the Magyar ancient history, which still has its marks today. In 1876, when she sent her finds to the Budapest Ancient Archeological Congress, she planned to arrange her exhibition according to the proper excavation order, the order in which she had discovered the finds. Archeologist, József Hampel, on the staff of the Magyar National Museum, editor of the Archeological Journal, took out two samples from the Neolithic collection, an urn with a face and a segment of an idol's head, stating, that they were Roman remains. Zsófia Torma demanded the replacement of these objects to their original place, since these were the two pieces the scientists of this field were most interested in. Hampel caused her harm after this episode whenever he could. He did not allow her to publish and, even after her death, he made sarcastic remarks about Gábor Téglás and Antal Hermann, who always mentioned Zsófia with words of praise at Hunyad County's Historical and Archeological meetings, stating that Zsófia was the Pallas Athena of the Magyar Scientific Olympus, the Jeanne d'Arc of Erdély's archeology. Hampel stated of Zsófia Torma's great work, which also included a rich illustration of 2500 drawings, and of her studies, that „*they are not worthy of publication!*” By denying her publication, Hampel achieved his goal in establishing that the Vinca site, which was discovered 30 years later, is accepted – without merit – as preceding the Tordos Neolithic sites, as far as importance is concerned, and it was never recognized that our country, Hungary, gave the first lady-archeologist to the world.

Pál Hunfalvy also recognized early on that Zsófia's finds and their comparison with Troy and Mesopotamia, with their signs and letters scratched onto the bottom of vessels, posed a danger to the Finno-Ugrian theory.

The Ethnographic Society (Néprajzi Társaság) for two years continued to allow her to believe that they would publish her work, which finally was published in Germany in the German language. József Szinnyei, a Finno-Ugrian etymologist, whose name was changed from Ferber to the afore-mentioned Magyar name, as the editor of the Erdély Museum Association, refused to publish her work. On behalf of the 2500 illustrations – which were the work of Gábor Szinte, art teacher in Déva –, along with with her main work, entitled *Dácia a római foglalás előtt (Dacia before the Roman Occupation)*, she corresponded with the Ministry and the Academy for eight years, and took her manuscripts three times from Szászváros to Pest, in vain. Paul Reinecke, a German archeologist spent considerable time at Zsófia's house, enjoying her hospitality, and spent quite some time studying her material, receiving explanations from her. After all that, he published a study in 1896, at age 24, about Tordos, without mentioning its excavator and researcher or the elderly lady-scientist's name. Reinecke probably achieved success in his own country with similar methods, and had an unbelievable career, living 86 years.

Hubert Schmidt also achieved scientific success from Zsófia Torma's material, without mentioning her deserved merits, as did Miloje Vasic, a Croatian archeologist, who excavated in Vinca from 1908 on.

Sir Gordon Childe, the Australian archeologist was thoroughly familiar with the cultures of the Carpathian Basin, and this is supported by his work, entitled *The Danube in Prehistory*, a 480 page work, published in Oxford in 1929. He writes ten pages about Tordos but does not mention the name of Zsófia Torma, even though his findings never supersede those of this lady-archeologist. He cites Márton Roska,

Director of the National Museum of Erdély, who did some excavation in 1910 in Tordos, and published a book in 1927 about the Neolithic Age. If we follow the time line, Nándor Kalicz published a book in 1980, entitled: *Agyag istenek, (Clay Gods)*, in content dealing with the Neolithic and Copper Age cultures of Hungary, in which the mention of Tordos and its excavator's name is glaringly missing, even though he mentions Vinca and, in his bibliography, Márton Roska's book about Torma's collection. It is even more peculiar that, in the chapter, entitled: *Troy and the Carpathian Basin*, one cannot find Zsófia Torma's name, even though we can thank her alone for making this connection known to the public, and it was she, who, on account of this, suffered attacks and scornful derision.

Sir Colin Renfrew, Professor of Archeology at Cambridge University, refers to the "clever minds" of Vasiesra, Hubert Schmidt and Childe, when talking in detail about the Tordos-Vincsa culture, under the title „*Before Civilization*” (*A civilizáció előtt*) in 1999. He did not know of Márton Roska, nor did he know that six or seven-thousand years ago, there were no Trianon borders, because he constantly talks about Tatárlaka as a Rumanian archeological location. One main reference of Marija Gimbutas, the Lithuanian lady-archeologist was the work of Zsófia Torma, even though in her books she deals mostly with Vinca. For example in *The Neolithic Cultures of the Balkan Peninsula*(1972) *Old Europe, ca.7000-3500 BC.*(1973) *The Gods and Goddesses of Old Europe 7000-3500 BC.*(1974) *Ideograms and Symbolic Designs on Ritual Objects of old Europe* (1976) *Old Europe in the Fifth Millennium BC.* (1982), but we look in vain for her mention of our lady-archeologist and, in her reference list, it is only Márton Roska, who is mentioned. Gimbutas also places the Trianon borders in the Neolithic Age. The young English anthropologist, religious historian and ancient historian, Richard Rudgley, born in 1961, followed the footsteps of Zsófia Torma. He visited Hungary, met László Vértes, Gyula Mészáros and János Makkay, who are all part of the reference list in his book entitled *Lost Civilizations of the Stone Age (Kökor elveszett civilizációi)*, so he cannot be accused of being superficial. He does know about Zsófia's work, since he starts his chapter about Tatárlaka with the following sentence: „*Signs, on clay vessels of prehistoric times were discovered in 1870 in Erdély, more closely in Torda, near Kolozsvár.*” It is true, that Torda is not near Kolozsvár, but at about 150 kilometer distance, but at least he did not write Rumania. We cannot read the name of Zsófia Torma in his writing either, but he talks about Marija Gimbutas at every turn and mentions her as the *brilliant Lithuanian lady-archeologist*.

Nicolae Vlassa, the Rumanian archeologist of the Historical Museum of Kolozsvár, excavator of the Tatárlaka cremation grave was also not in a hurry to publish Zsófia Torma's main work, still in manuscript form, even though it was accessible to the museum. Mrs. Fehér, Anna Walter asked him in a letter in 1961 about the manuscript. Vlassa's answer was, that it was in a state of deterioration, the pencil drawings were fading, but the Kolozsvár Museum did plan to publish the entire work in one piece. Since then – regrettably – both Mrs. Fehér and Vlassa have died, and one cannot know where the deteriorating manuscript is located, the location where it lies and fades further – this manuscript with which Zsófia Torma offered to the Academy for eight years, and through which, after a few years and a few decades so many built their own careers . We can also read from Mrs. Fehér, Anna Walter, that Zsófia

Torma rests in an unmarked grave in the Szászváros cemetery. In connection with this, Irén Kiss and László Tábori learned, and brought to the attention of the participants at Zsófia Torma's conference, that the earthly remains of the lady-archeologist were transferred by the descendants of the family into the family vault in Csicsókeresztőr

It is interesting to read the opinion of Marco Merlini, an Italian researcher on the webpage: [www.prehistory.it/ftp/tartaria\\_tablets\\_](http://www.prehistory.it/ftp/tartaria_tablets_) He mentions that, according to some scientists, Vlassa, as the archeologist of the Historical Museum of Kolozsvár, had access to the Zsófia Torma collection, which was stored there in the basement and that Vlassa, himself, took from here and placed into her grave the three Tatarlaka tablets. This would indicate that the famous disks with rovás signs and Sumerian pictographs were found by our lady-archeologist.

One can find some further thoughts on Zsófia's work in the professional literature of several non-Magyar authors, a bibliography edited by Márton Roska (1881-1961), archeologist, ethnographer and also the director of the Erdély National Museum. The title of his work: *A Torma Zsófia gyűjtemény az Erdélyi Nemzeti múzeum Érem és Régiséggyűjteményében*, (The Zsófia Torma collection in the Medal and Antiquities department of the Erdély National Museum.), 1941. Archeologist Pál Patai, in the Archeological Journal published in 1942, next to his acknowledgment, mentions some incorrectness and reminds us that Márton Roska is unable to prove that the ancient population found by Zsófia Torma was Finno-Ugrian!

With the sponsorship of the weekly Magyar Demokrata of 2006, the writer of this article and Gábor Szakács went to Tordos, Szászváros and Kolozsvár. In Tordos, even the old people no longer speak Magyar. The church seems to have been forsaken for years. The river Maros can be reached only at the ferry landing; the rest of the shore is closed by house owners living there. At this time coke bottles are floating where the world's most significant archeological excavations were held 140 years ago.

In Szászváros also, we could find no-one, who spoke Magyar. The Reformed Church seemed to have been closed for a long time. In the Kolozsvár Historical Museum, several Zsófia Torma finds are visible, among them pottery-bottoms with rovás inscriptions too, and one of them is identical with the „l” rovás letter in the Bosnian Sun pyramid.. Nowhere is the name of the lady-archeologist, Zsófia Torma, mentioned.

The Magyar Academy of Sciences never forgives anyone, who does not walk on the stagnant road of their required Finno-Ugrian theory. So we cannot find our lady-archeologist's name mentioned in the book: *Erdély története*, published by the Akadémia Publishers in 1986, in three volumes, a work of 2000 pages, which deals with the history of Erdély, even though it contains significant archeological materials.

## 12. Falsifications

Some conceal the significance of Zsófia Torma, others misrepresent her thoughts according to their own goals. Regrettably, her main work, entitled: *Dacia*, before Roman occupation, is turning into dust. The students of the Daco-Roman theory take hold of this title, even though in Zsófia Torma's age, the historical records name Dacia the territory of Erdély, which is bordered by the River Tisza, the lower flow of the Danube and the Dnyeszter River. Mesopotamia in those days was called Babylon; the Sumerologists were called Assyrologists; the language of the ancient Sumerian population was Sumero-Akkadian, since in those days it was not known that the Akkadians belonged to the Semitic group. Returning to the Dacians, they were fighting the Romans in 10 B.C. The battles had different outcomes, and ended in 107 A.D. with the victory of Emperor Trajan, and with the assimilation of the Dacian population. The capital of Dacia was Sarmisegetusa, and Zsófia Torma deduced from this name, that it was founded by the Sarmatians, in other words by Scythians. As she writes: *„In the cultural layers of Tordos, the Dacian strongholds were not even present, and we cannot consider the Dacians for this reason ancestral inhabitants of our nation...as Herodotos mentions, the Agathyrs are the oldest population of our homeland... (they too are Scythian people.)* According to Herodotos, the Scythians originated from Herakles and Hulaja, the Snake-goddess, and they had three children: (Agathürsos, Gelónos and Szküthes).

Historian Miklós Oláh, the Bishop of Esztergom writes in his *Hungaria* (1536) that the Vlach population was settled by the Romans, not the Dacians, because those were expatriated by the Romans, and not settled. The Romans settled among the Vlachs in the 2<sup>nd</sup> and 3<sup>rd</sup> centuries, so they could not have lived here before Christ. But we also have other data; one would never believe that Pál Hunfalvy might have had a good idea. According to him, the Rumanians arrived only after the establishment of the Magyar state in the 10<sup>th</sup> and 11<sup>th</sup> centuries and only then wandered into Erdély.

The little book: *Torma Zsófia levelesládájából (From Zsófia Torma's Correspondence)*, prepared by Pál Gyulai, an archeologist from Kolozsvár, is a wonderful work. It provides many missed data. Still, he has some sentences, which need to be questioned, and they may have gotten into his book through the Bucharest edition. For example: Zsófia Torma *„discovers ,while researching the origin, the meaning and the survival of the mythological symbols, that the basic symbols can be found in the folk art of the Erdély inhabitants, especially in the Rumanian folk art.”* (p.30) *„Among the archaeologists, she was the first to recognize the connection between the Rumanian folk art, the folk-customs and the civilization of the Dacians, who at one time established a state in Erdély, and their descendants.”* (p.48) Contrary to this, Zsófia Torma writes, for example of the weapons-dance of the Erdély young men, the „kaluzsér” dance: *„The kaluzsér dance cannot be connected with the so called Roman continuity, but it is a remnant of Babylonian origin. Because the word kalutyer in Rumanian means a monk, many believe that this is the dance of monks.”*

The falsification of Zsófia Torma's ideals can be seen in the following sentence too:

*„...in her search for truth she reached the acceptance of the most advanced theses of natural sciences of her time, the recognition of the correctness of the Darwinian teaching.”* An inquiring mind, like hers, who was deeply engaged in the research of ancient life-forms, had to arrive at the question: „creation, or evolution”. But exactly because of her wisdom, she could not have been satisfied with these two possibilities. We cannot see in her original writings now at hand even a hint that she was a Darwinist or materialist. This is also contradicted by her good connection with Cardinal Lajos Haynald, whom she probably considered her spiritual father.

The over-emphasis on her love for the Rumanians can be attributed to the fact that the daughter of her brother, Károly Torma, married Victor Babes, a Rumanian doctor. It is very possible, that Babes could thank Zsófia for his skyrocketing career, the pinnacle of which was that he was able to work under the hand of the world-renowned German anthropologist, Rudolf Virchow. Virchow corresponded with the lady-archeologist, was her admirer, and visited her in her last year, when they walked together on the banks of the river Maros, the first location of the discovery of the European Neolithic.

### **13. Summary**

What is then the short summary of the significance of Zsófia Torma’s activities? The greatest intellectual revolution of our planet that we know of took place 8-9000 years ago, with a starting point in the Carpathian Basin. The proof of this fact was first discovered by Zsófia Torma. These archeological proofs and their ethnographical comparisons show the close connection with Troy, the Aegean cultures and Mesopotamia. The significant part of her finds consist of the disks and broken clay vessels, with their inscriptions, which connect the Carpathian Basin’s Mesolithic, and Neolithic cultures to the culture of the present population living there. We call these inscriptions the Székely-Magyar rovás, and this script is the proof of Magyar presence of at least 8-9000 years in the Carpathian Basin.

### **14. Our mission.**

1. To spread the information about Zsófia Torma’s work in as wide a circle as possible. Lecturers talking about Magyar ancient history should mention her significance.
2. The publishing of her hitherto unpublished, main work (which contains 2500 drawings). Its possible location is the Kolozsvár Historical Museum, Múzeum-Strada Daicoviciu 2, (old name: Bástya u.)
3. Erection of a statue. This I have discussed conditionally with Judit Józsa, ceramic artist.

### **15. New data for her curriculum vitae**

In the regrettably few lexicons and professional literature, in which Zsófia Torma is mentioned, 1840 is mentioned as her date of birth. Maybe our lady-archeologist, looking down from a distant beautiful star, will not mind if this is modified. The new date is going to show her nine years older, with a birth date of 1831. The base for this modification is the obituary of November 15, 1899. Her adopted son, László Makrai wrote the following text:

*„ Dr. Zsófia Torma from Csicsó-keresztúr, a member of several scientific and charitable societies fell asleep for ever in her 68th year, after a short period of suffering due to a stroke, on November 14th of this year, at three-thirty this afternoon.*

*Love for work and knowledge, love and charity were her main characteristics. With inherited passion and untiring persistence, she collected the objects of her archeological museum and these she tried to organize, and make them a common wealth for all, from the aspect of anthropological sciences, with hard work which used up much of her life and strength. But she felt truly happy only when her heart could sacrifice on the altar of love for humanity and charitable work.*

*The glowing flame of scientific passion and the noble fire of her heart, distributing blessings is now forever quenched, and her cold body will rest in the local cemetery of the Roman Catholic Church, where she will be brought on Thursday, for temporary placement, on the 16th of this month at 3 pm, after a final ceremony held at her home. A Holy Mass for her soul will be celebrated on Friday, the 17th of November at 10 o'clock at the local Roman Catholic Church, the Patron Church of Csicsó-keresztúr in honor of the Lord of Heaven.*

*Eternal blessing to her memory!*

*Szászváros, November 15, 1899*

For this important date on the obituary notice, we thank Irén Kiss, culture-historian and László Tábori orient-researcher who organized the Zsófia Torma memorial conference on May 18, 2007.

Júlia Fülöp, pharmacist and local historian of the city of Szászváros, the local president of the Erdélyi Magyar Közművelődési Egyesület (**EMKE, Transylvanian-Hungarian Cultural Society**) has done a lot of work for the preservation of Zsófia Torma's memory and to widely distribute information about her work. One of Julia Fülöp's goals is to replace the memorial plaque on the house of Zsófia Torma. It was also she who gave the correct date of her birth -- September 26, 1832 -- ,based upon her official birth certificate, which was found by Károly Fabich's research.

## **16. Professional literature.**

*(Translation of the title is in italics, after the original title.)*

- Torma Zsófia: A nándori barlang csoportozat (Kolozsvár,1880, Különlenyomat) *The Nándor cave complex,*
- Torma Zsófia: Hazánk népe ősmýthosának maradványai 1896. (In: Érdy M.:A sumir , ural-altáji- magyar rokonság története, New-York,1974) *The remnants of the ancient mythology of our people.1896 (In M. Érdy, History of the Sumerian, Ural-Altaiic and Magyar relationship, New-York 1974)*
- Torma Zsófia: A tordosi őstelep és hazánk népe ősmýthosának maradványai(1897, In :előző mű) *The ancient settlement of Tordos and the remnants of ancient mythology of our people. 1897*
- Torma Zsófia: Sumer nyomok Erdélyben-Ethnographische Analogien,(Jéna,1894,Fehérné, Walter Anna Kiadása,Buenos Aires,1973) *Sumerian traces in Erdély -- Ethnographische Analogien,(Jena,1894, Published by Mrs.Fehér, Anna Walter,Buenos Aires,1973)*
- Badiny Jós Ferenc:Mah-gar a magyar (2003) (Mah-gar the Magyar)
- Childe, Gordon: The Danube in Prehistory(Oxford, 1929)
- Érdy Miklós: A sumir , ural-altáji- magyar rokonság története(New-York,1974) *History of the Sumerian, Ural-Altaiic and Magyar relationship, New-York 1974)*
- Fehérné Walter Anna: Az ékírástól a rovásírásig (Buenos –Aires,1975) *From the cuneiform to the rovás writing.*
- Forrai Sándor: Az ősi magyar rovásírás az ókortól napjainkig (Antológia Kiadó, 1994) *The ancient Magyar rovás-writing from ancient times to today.*
- Gimbutas, Maria:The Gods and Goddesses of old Europe(Berkeley and Los-Angeles, 1974)
- Gyulai Pál: Torma Zsófia levelesládájából(Bukarest, 1972) *From Zsófia Torma's Correspondence*
- Kalicz Nándor :Agyagistenek (Corvina,1980) *Clay Gods*
- Makkay János :A tartariai leletek(Akadémiai Kiadó,1990) *The finds of Tartaria.*
- Oláh Miklós :Hungária1536, (Magvető,1985)
- Patay Pál: Torma Zsófia gyűjteménye (Archeológiai Értesítő, M.T.A.,1942 ) *Zsófia Torma's collection*
- Renfrew, Colin: A civilizáció előtt (Osiris,1995) *Before Civilization*

- Roska Márton: A Torma Zsófia gyűjtemény az Erdélyi Nemzeti Múzeum Érem és Régiségtárában(Kolozsvár,1941) *Zsófia Torma collection in the Erdély Museum's medal and antiquities section.*
- Rudgley, Richard:A kőkor elveszett civilizációi(Gold Book,évszám nélkül) *The Lost Civilisations of the Stone Age* (Gold book with no date)
- Téglás Gábor: Dr. Torma Zsófia emlékezete(Déva,1901) *In memory of Dr.Zsófia Torma*
- Tulok Magdolna: Száz éve halt meg az első magyar régésznő,Torma Zsófia (Havi Magyar Fórum, 1999 november) *The first Magyar lady-archeologist, Zsófia Torma died one hundred years ago*
- Winn, Shan M.M. :Pre Writing in South –eastern Europe( Western Publishers,1981)
- Friedrich Klára:Torma Zsófia igazsága *Zsófia Torma's truth* (Magyar Demokrata,2001, 51-52., In: Friedrich Klára-Szakács Gábor: Kárpát-medencei birtoklevelünk, a rovásírás (2003) *Our letter of ownership in the Carpathian Basin is the rovás writing.*